

KATHO UPANISHAD

Chapter 1

Section 1 – Verse 1 to 29,

Section 2 – Verse 1 to 25

&

Section 3 – Verse 1 to 17

Class Notes



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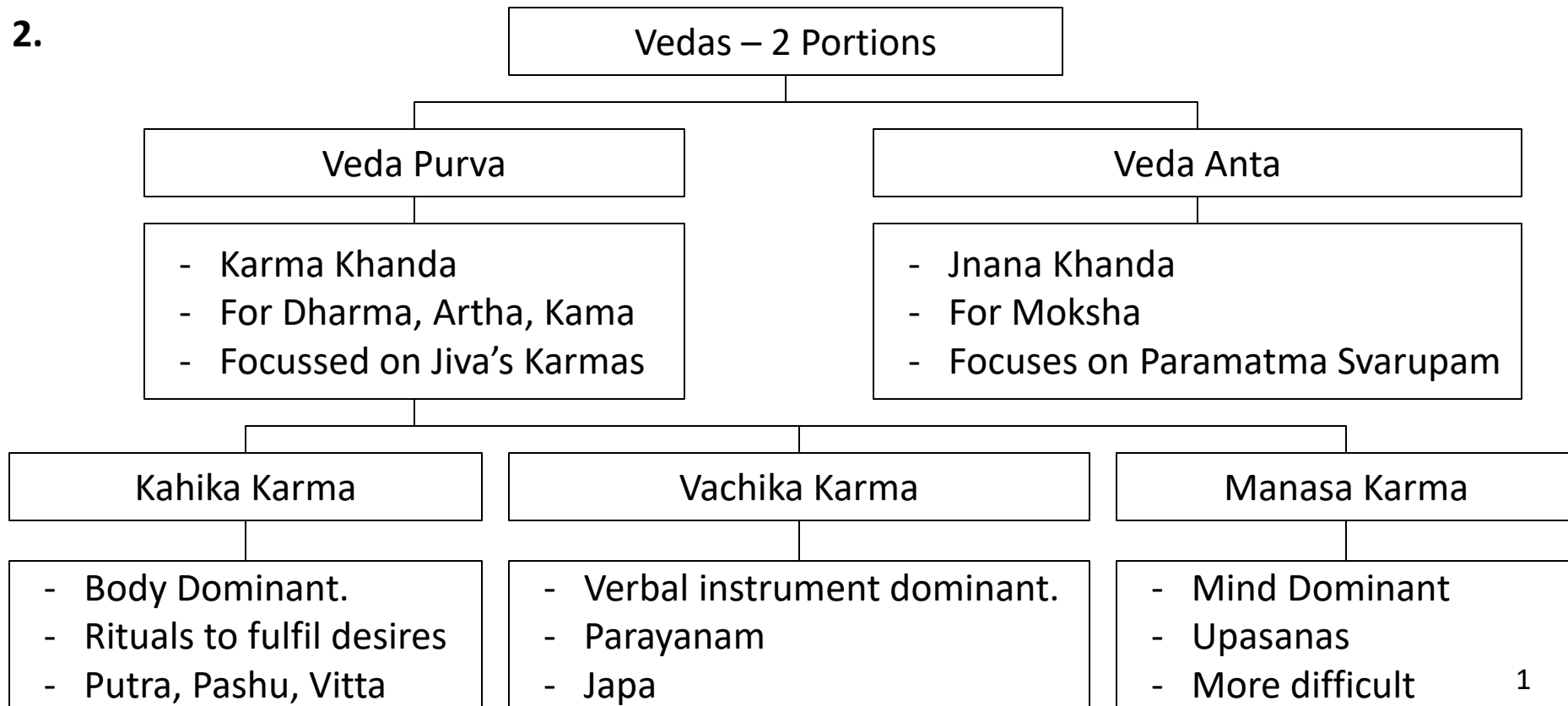
Introduction To Upanishads

Introduction To Upanishads

1. Veda :

- Vidanti Chaturaha Purushartham Tat Prapti Upayinou Cha Yena Iti Veda.
- That scripture By which a Person can know all the Goals (Purushartas) and means of attaining them is Veda.
- Ved from the Root 'Vid' is to know.
- Source of Knowledge from the lord, Apaurusheyam, for benefit of the Society.
- It is Sruti, heard by the Rishis with a Sattvic Mind.

2.



Karma Khanda – Iha / Para Loka Karma Phalam

Upadhi

- Better instruments of enjoyment.

14 Lokas

- Better environment.
- 7 higher
- 7 lower

Taittiriya Upanishad :

- Te ye satam Manushya...

Vishaya

- Better objects

Taittiriya Upanishad :

सैषाऽऽनन्दस्य मीमा सा भवति ।
युवा स्यात्साधुयुवाऽध्यायकः ।
आशिष्ठो दृढिष्ठो बलिष्ठः ।
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।
स एको मानुष आनन्दः ।
ते ये शतं मानुषा आनन्दाः ।
स एको मनुष्यगन्धर्वाणामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ २ ॥

saisanandasya mimagmsa bhavati I
yuva syatsadhu-yuva-dhyayakah
asistho drdhistho balisthah
tasyeyam prthivi sarva vittasya purna syat I
sa eko manusa anandah I
te ye satam manusa anandah I
sa eko manusyagandharvanamanandah I
srotriyasya cakamahatasya II 2 II

The following is the enquiry concerning the Bliss (Brahmananda rasa). Suppose there be a youth, good, well versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one unit of human bliss. This (unit of bliss) of man multiplied hundredfold is the bliss of human gandharvas – and this is also the bliss of one well versed in the Vedas and who is free from desires. [II – VIII – 2]

3. Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtēna,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Intelligent person Examines and studies Laukika and Vaidika Karmas and notices 3 Doshas of all Karma Phalams.
- Learns from others Experiences.

3 Doshas

Dukha Mishritatvam

Atrupti Karatvam

Bandhakatvam

a) Dukha Mishritatvam :

- Worldly accomplishments give Sukham, but mixed with sorrow.
- No Unalloyed Joy.
- Compare with others, get stress and tension.

3 Dukhams

Aarjana

Rakshana

Nashana

Acquisition

Maintenance

Loss

Gita :

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम्।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ ७.२३ ॥

Verily, the fruit that accrues to those men of little intelligence is finite. The worshippers of the devas go to the devas but My devotees come to Me. [Chapter 7 – Verse 23]

- Nothing Sashvatam, Permanent in this Universe.

b) Atrupty Karatvam :

- All accomplishments with finite efforts can produce finite results only.

Mundak Upanishad :

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

Plava hyete adrdha yajna-rupa astadasoktam-avaram yesu karma I
etac-chreyo ye 'bhinandanti mudha jara-mrtyum te punare-vapi yanti II 7 II

Undependable (frail) is this boat of Yajna, is said to be manned by eighteen supporters on whom depend the lower cremonials. Those ignorant persons who acclaim this as the highest, are subject, again and again, to old age and death. [I – II – 7]

- There is always one higher for everything.
- Dissatisfaction, Discontentment always in human life, no limit for human greed.

- There is always one higher for everything.
- Dissatisfaction, Discontentment always in human life, no limit for human greed.

c) Bandhakatvam :

- First I am master, Desire is servant, more I enjoy Karma Phalam, I get used to them.
- Later they dictate terms, they become master.
- We travel from dependence to more dependence not to independence
- Number of things we require is more and more

Gita :

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७.३ ॥

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhīrah pratyag atmanam aikṣat avṛtta cakṣur amṛtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

- Very few understand all Karma Phalams are defective, endorsed with 3 Doshas.
- No defect free Goal in Karma Khanda.
- Vedanta deals with defect free goal, Pure happiness not happiness mixed with sorrow.

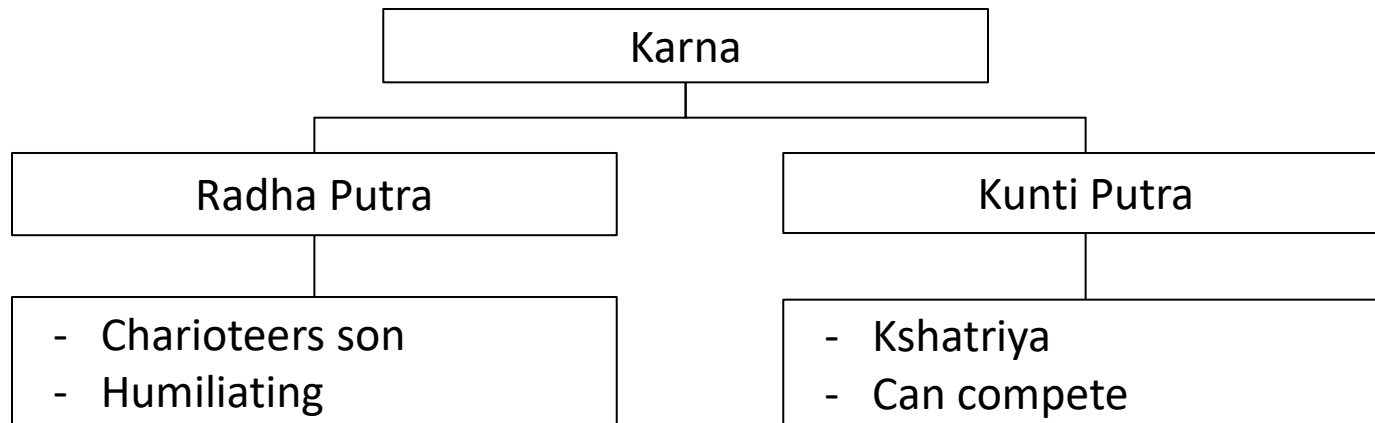
Gita :

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ ३.१७ ॥

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- I am Truptaha Asmi, full and complete, Independent, free.
- **Goal** : Brahman, Moksha.
- Normally I don't accept myself physically , sensorily, mentally, Intellectually.
- Am I defect free Brahman as Upanishad declares or defective Jiva.

Example :



Kunti :

- You are a Kshatriya / Tat Tvam Asi.
- First : Viprayaya – Disbelief.
- Second : Sambhavana – Possible.

Vedanta :

- Nothing to accomplish only to know and be free.
- Need Appropriate Instruments to gain knowledge.

Pramanam/ Instruments	Jnanam
<ul style="list-style-type: none">- Eyes- Ears- Nose- Skin- Tongue- Vedas	<ul style="list-style-type: none">- Forms & Colours- Sound- Smell- Touch- Taste- Brahman

6 Means of Knowledge

Pratyaksham

- 5 Sense organs
- Basic instrument of knowledge from birth.

Anumanam

- Not within Range of sense organs.
 - a) Hear Horn, infer car.
 - b) See smoke, infer fire

Upamanam

- Comparison
- Forest buffalo like village buffalo.

Arthapatti

- Example :**
- Roads flooded in the morning, presume – rain at night.

Anupalabdi

- Know by Absence of things.
- I see no pot in hand, no chair behind wall.
- Abava not through sense organs.

Shabda

- Verbal Communication
- Laukika
- Shastriya
- Veda Purva
- Veda Anta

Principles of Knowledge :

- a) Knowledge requires Pramanam, instruments.
- b) Knowledge requires appropriate relevant knowledge.

Pratyaksha :

- Only for objective knowledge.
- All sense organs turned outward, will objectify only external world.
- Observer can't be observed through any microscope, Telescope.
- Inference, comparison, absence, presumption based on data from Pratyaksham.
- Inappropriate instrument for self knowledge.

Yajnavalkya to Meitreyi :

- Observer can't be observed.

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,
तदितर इतरं पश्यति, तदितर इतरं शृणोति,
तदितर इतरमभि-वदति, तदितर इतरं मनुते,
तदितर इतरं विजानाति ; यत्र वा अस्य
सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं
पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत, तत्केन कं विजानीयात् ?
येनेदं सर्वं विजानाति तं केन विजानीयात् ?
विज्ञातारमरे केन विजानीयादिति ॥१४॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,
taditara itaram paśyati, taditara itaram śrṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti; yatra vā asya
sarvamātmāivābhūttatkena kaṃ jighret, tatkena kaṃ
paśyet, tatkena kaṃ śrṇuyat, tatkena kamabhivadet,
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows somethings. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known - through what, O Maitreyi, should one know the Knower? [II – IV – 14]

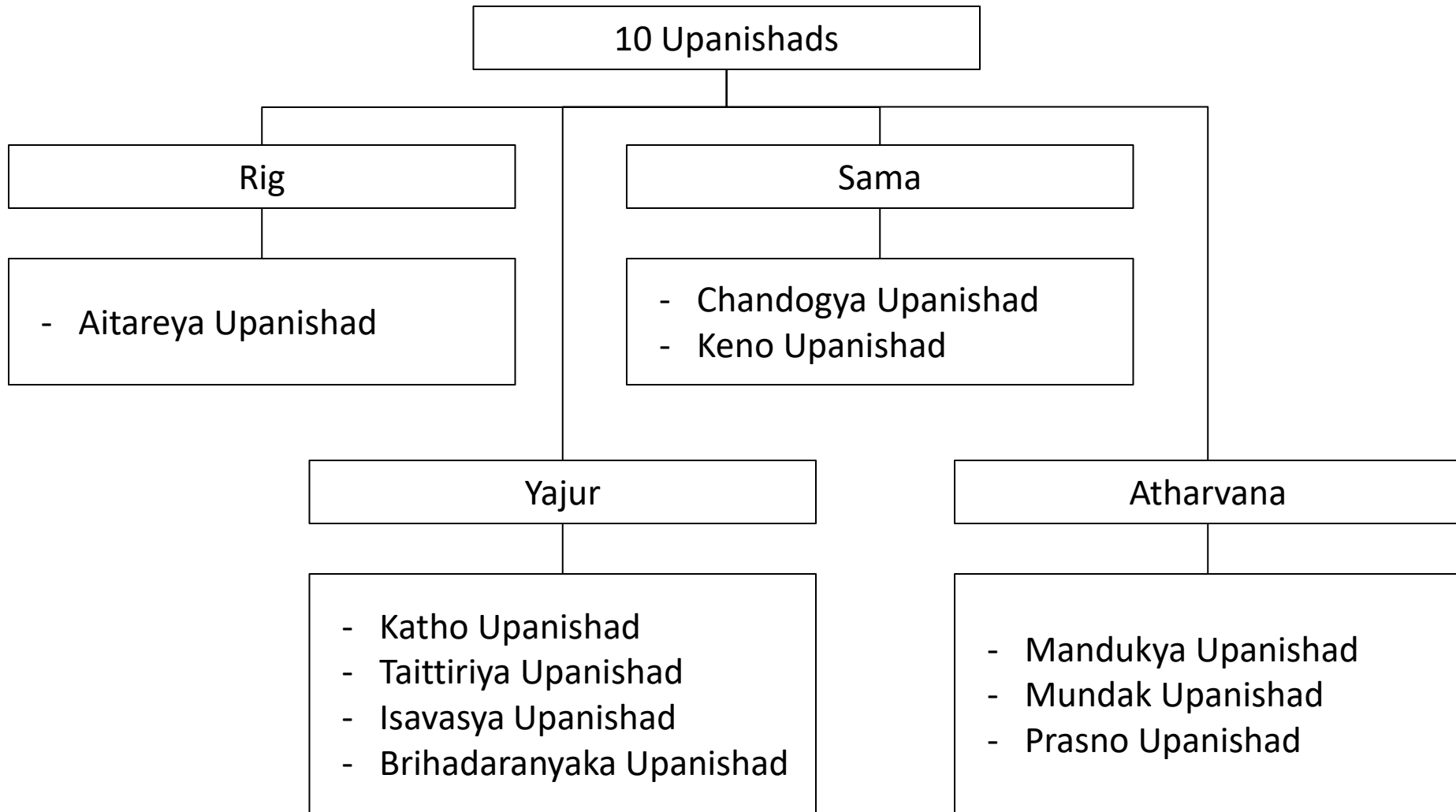
- Veda Purva deals with Anatma Lokas, Karma Phalams.
- Only Vedanta Shabda is Pramanam mirror for Atma Jnanam, subject, observer, Atma Svarupam.
- Knowing Brahman is attaining Brahman, Unique Jnanam.
- In other fields, know first, attain later, process involved.
- In Jnana Khanda, know first by Sravanam, make knowledge Dridham by removing all doubts and misconception about myself by Mananam and Nididhyasanam.
- Assimilated knowledge gives nourishment, transforms a person.
- Why Upanishad Jnanam is a Rahasyam, a secret?
 - a) Requires prepared mind as an instrument to receive the knowledge.
 - b) Not easy to find Srotريا Guru who has skill, in teaching.

Teaching is in Samvada form, Dialogue :

Mundak Upanishad	Prasno Upanishad	Brihadaranyaka Upanishad	Keno Upanishad	Katho Upanishad
Shaunaka	Pippalada	Yajnavalkya	Guru	Yama Dharmaraja
Angiras	6 Disciples	Janaka	Sishya	nachiketa

- 4 Vedas had 1180 secondary branches Shakhas, each with one Upanishad.
- Now 108 Upanishads available containing the Sara of Upanishads.
- Shankara has written commentary on 10 Upanishads.
- Jivatama Paramatma Aikyam is central theme in all the 10 Upanishads.
- Brahma Satyam, Jagat Mithyam, Jeevo Braheiva Na Paraha.
- **Methodology :**

Prakriya – Drk Drishaya Viveka, Sharira Traya Viveka, Panch Kosha Viveka, Baga Tyaga Lakshana.



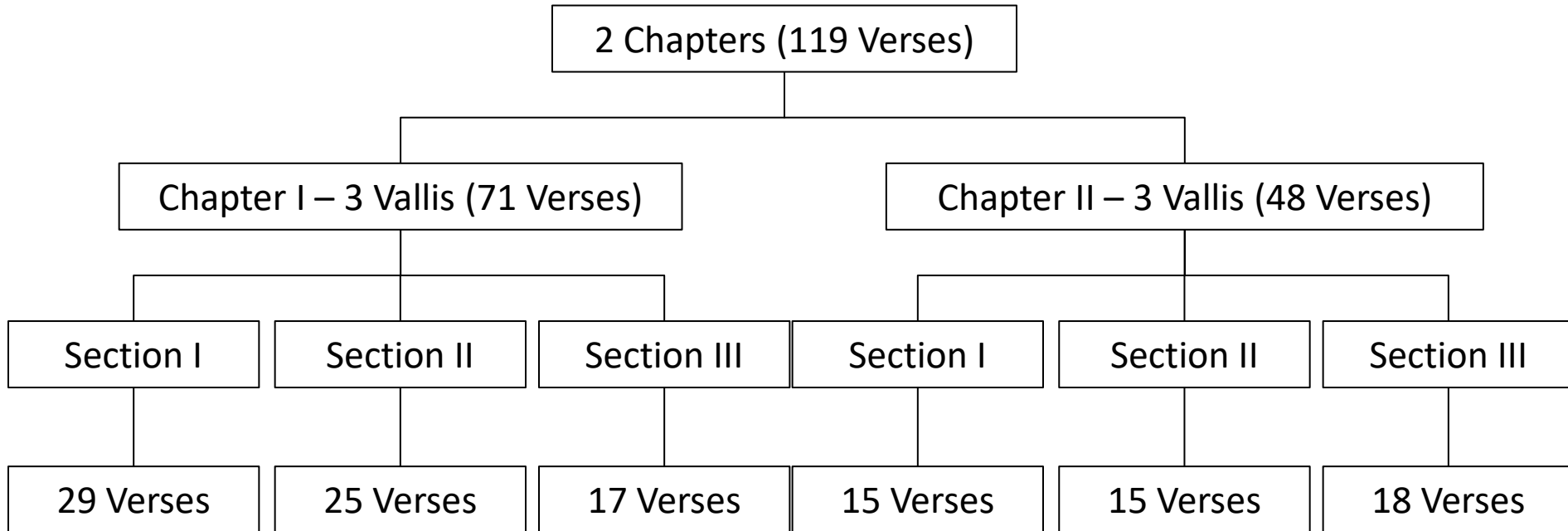


KATHO UPANISHAD

Summary

Katho Upanishad (2 Adhyayas – 119 Verses)

Summary



Introduction :

- Katho Upanishad belongs to Krishna Yajur Veda – Like Taittiriya Upanishad, Svetasvatara Upanishad.

S. No.	Upanishad	No. Of Verses
1.	Mandukya Upanishad	12
2.	Isavasya Upanishad	18
3.	Amrthabindu Upanishad	22
4.	Kaivalya Upanishad	25
5.	Aitareya Upanishad	33
6.	Kena Upanishad	35
7.	Taittiriya Upanishad	52
8.	Mundak Upanishad	65
9.	Prasno Upanishad	67
10.	Svetasvatara Upanishad	113
11.	Katho Upanishad	119
12.	Brihadaranyaka Upanishad	434
13.	Chandogya Upanishad	627
Total		1622

Chapter 1 – Valli 1 (29 Verses)

Verses 1 - 9

Story

- Guru : Yama Dharma Raja
- Sishya : 8 years
- Father : Vajasravas
- Visvajityaga
- All possessions given in Charity
- In Anger, father utters to Nachiketa “I will send you to Yama”.
- Nachiketa goes to Yama.
- 3 Nights stays without food outside
- 3 Boons given by Yama

Lessons : Important Value

- Atiti Devo Bava, give proper Dakshina, Sradha in ritual, Vakya Paripalanam.

Verse 10 - 11

1st Boon

- Fathers peace of mind.
- Pitru Devo Bava

Verse 12 - 19

2nd Boon

- Naachiketa Vishvarupa ritual and Upasana to reach Brahma Loka.
- For Benefit of Society.

Verse 20 - 29

3rd Boon

- Atma – Jnanam
- Yama tests Nachiketa in Viveka, Vairagyam, Sadhana Chatushtaya Sampatti, Mumukshutvam.
- Sense pleasures perishable.
- Dharma, Artha, Kama will leave.

- ↓
- Nachiketa repeats word by word the ritual.

Important Mantras :

Chapter 1 – 1 – 20 :

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. "When a man is dead," Some say 'He exist' and some again say 'He does not.' this I should like to know, being taught by thee. This is the third boon, that I ask. [1 – 1 – 20]

- Third Boon – Asked by Nachiketa.

Chapter 1 – 1 – 26 :

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

Svobhava martyasya yad antakaitat
sarven-driyanam jarayanti tejah,
api sarvam jivitam alpam eva
tavaiva vahas tava nrtya gite ॥ 26 ॥

Ephemeral these ; O! Death, these tend to decay, the fire (vigour) of all the senses in man. Even the longest life is indeed short. Let thine alone be the chariots, the dance and the music. [1 – 1 – 26]

- Pleasures seemingly good, capable of causing addiction,
- weakens will power, causes sorrow

Chapter 1 – 1 – 27 :

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥ २७ ॥

Na vittena tarpaniyo manusyo
lapsyamahe vittam adraksma cettva,
jivisyamo yavadi sisyasi tvam
varas tu me varaniyah sa eva ॥ 27 ॥

Man is not to be satisfied with wealth. Now that we have seen Thee, we shall surely get wealth. We shall also live, as long as You rule. Therefore, that boon alone is fit to be craved for by me. [1 – 1 – 27]

- Nobody gets contentment with money, No Trupti, Will ask for more and more, Compare with others.
- Self knowledge only mean for fulfillment, Satisfaction, Contentment.

Chapter 1 – 2nd Valli (25 Verses)

Verse 1 - 13

- Glory of student, teacher, teaching.
- Strovya, skill to communicate required to teach Atma Vidya where words fail.
- **Verse 1 – 2 – 7 :**
Sarvanaya'pi bahu...
- What you are searching is in yourself, subjective science.
- **Verse 1 – 2 – 8 :**
Na narena-varena...
- Brahma Nishta.

Verse 14

- 3rd Boon Rephrased
- Atma definition

Verse 15 - 17

- Omkara Upasana to prepare mind.
- Hiranyagarbha – total mind.
- Virat, gross universe.
- Ishvara – Samashti Karana Shariram.

Verse 18, 19, 20, 25

Atma Svarupam :

1. Chaitanyam
2. Nirivikaratvam
3. Akartrutvam
4. Aboktrutvam
5. Sarva Adhishtanatvam
6. Durvignatvam
7. Desha Kala Ateetatvam

Verse 21 - 24

- Qualification of student

Important Mantras :

a) Chapter 1 – 2 – 7 :

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
srnvanto'pi bahavo yam na vidyuh,
Ascaryo vakta kusalo'sya labdha
ascaryo jnata kusalanu-sistah ॥ 7 ॥

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [I – II – 7]

b) Chapter 1 – 2 – 8 :

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति
अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

Na narena-varena prokta esa
suvijneyo bahuda cintyamanah,
Ananya-prokte gati-atra nasti
aniyan-hya-tarkyam-anupramanat ॥ 8 ॥

“This (Self), when taught by a man of inferior intellect, is not easy to be known, as it is to be thought of in various ways. But when it taught by another (superior) perceptor who is one with Brahman (who beholds no difference), there is no (other) way concerning it. The Self being subtler than the subtlest and is beyond argumentation.” [I – II – 8]

c) Chapter 1 – 2 – 18 :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

d) Chapter 1 – 2 – 19 :

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;

Ubhau tau na vijanito, nayam hanti na hanyate ॥ 19 ॥

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

e) Chapter 1 – 2 – 20 :

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-anian mahato mahiyan Atmasya jantor-nihito guhayam,

Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah ॥ 20 ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

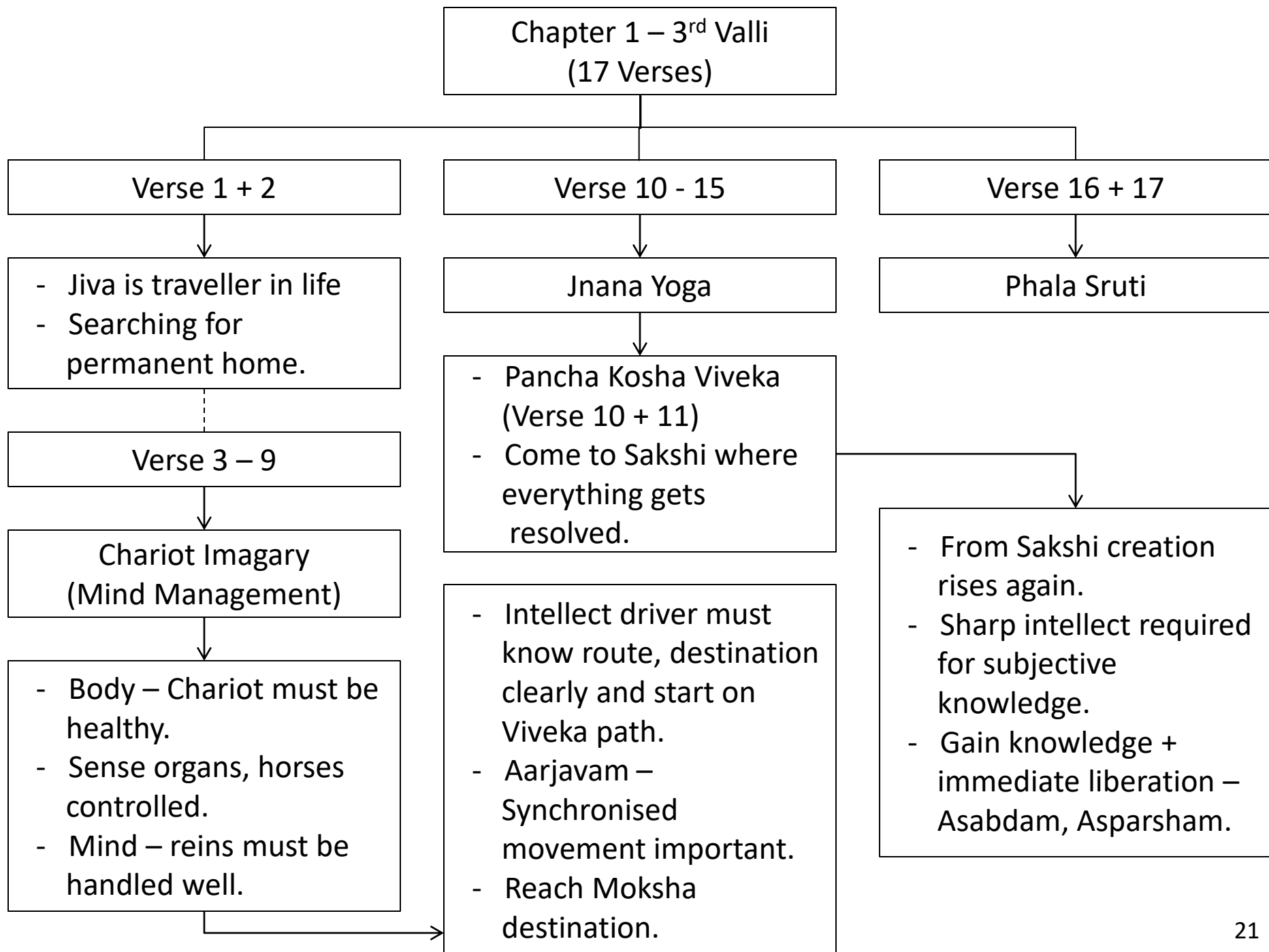
f) Chapter 1 – 2 – 25 :

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

Yasya Brahma ca ksatram ca, ubhe bhavata odanah,

Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah ॥ 25 ॥

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is!. [I – II – 25]



Important Mantras :

1) Chapter 1 – 3 – 10 :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

2) Chapter 1 – 3 – 11 :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusan-na param kincit, sa kashtra sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

3) Chapter 1 – 3 – 12 :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्न्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,
Drsyate tvagnya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

4) Chapter 1 – 3 – 14 :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

5) Chapter 1 – 3 – 15 : Definition of Atma

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

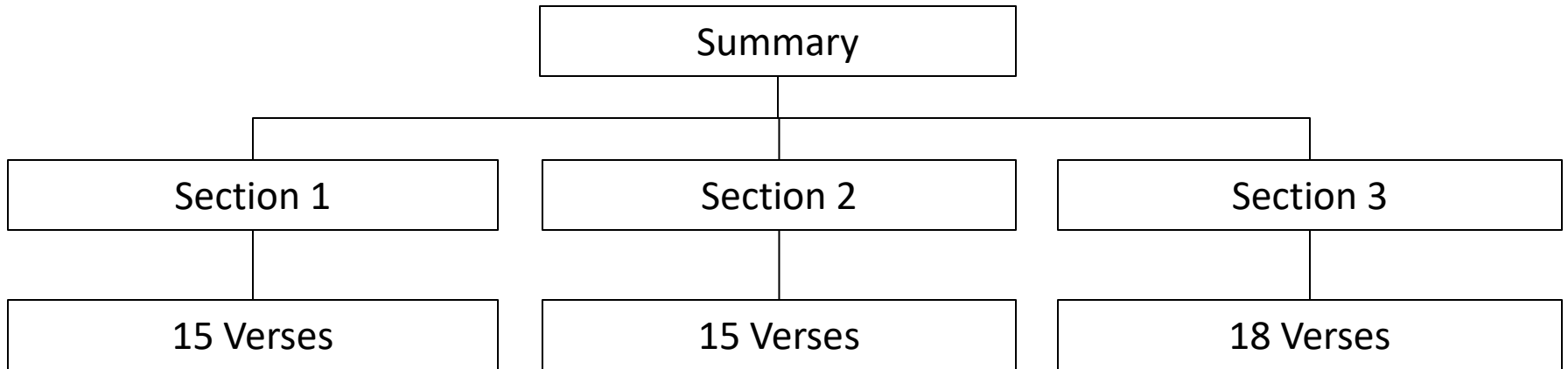
Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

Chapter 2

Atma Vidya



Chapter 2 – Section 1

Verse 1 + 2

Verse 1 :

- Disciplines required
- Indriyah Nirgrahaha – Damaha, Pratyahara
- Sense organs naturally turned, outside, attached to sense objects, instinctive.
- Discrimination + will power required.

Verse 2 :

- Suppression – control from outside.
- Mastery – born out of understanding and Viveka.
- If no control lost in sense objects, rebirth.

Verse 3 – 13

Atma Svarupam :

1. Asangaha :

- Not part, product property.

2. Satyam :

- Independent entity, enlivens body.

3. Sarva Vyapakam :

- Verse 4
- Not limited to body.

4. Sarvagataha :

- No spatial limitation.

5. Nitya :

- Exists after death of body.

6. Chaitanya Svarupam :

- Verse 3.

Verse 14 + 15

Benefit

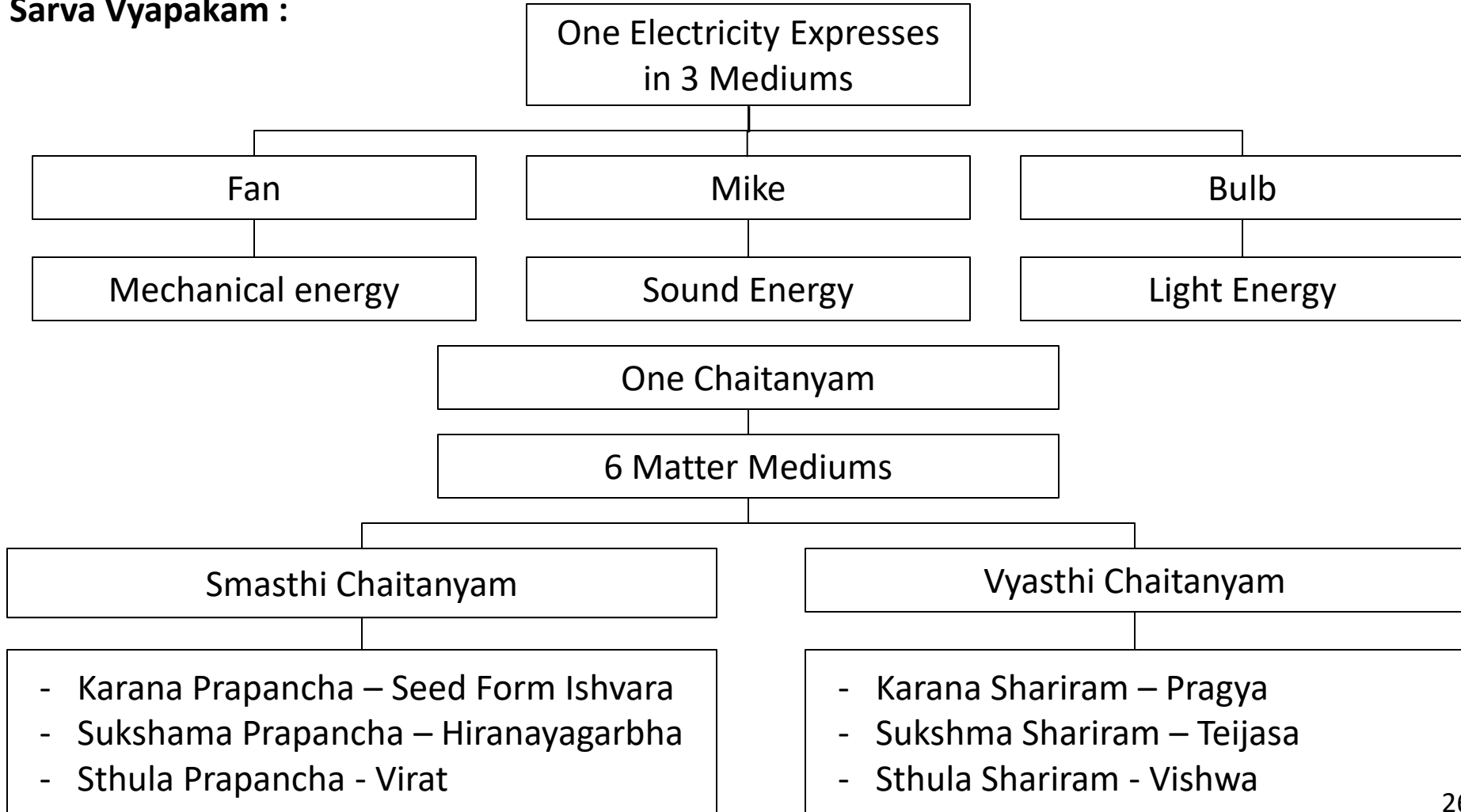
Chapter 2 – 1 – 10 :

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati ॥ 10 ॥

What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

Sarva Vyapakam :



- Remove matter mediums, consciousness is only one.
- What is at Macro is at Micro level.
- Macro and Micro are different Upadhis.

Chapter 2 – 1 – 11 :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Consciousness one, Advaitam.
- Matter exists in plurality.
- No matter separate from Consciousness.

Verse 14 + 15 :

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

Yatho-dakam durge vrstam parvatesu vidhavati ;
Evam dharman prthak pasyan tan-eva-nuvidhavati ॥ 14 ॥

Just as water, rained on (high) mountain-ridges, runs down the rocks scattering on all sides, so does he, who beholds the attributes as different, runs after them only (at all times). [II – I – 14]

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

Yatho-dakam suddhe suddham asiktam tadrg-eva bhavati,
Evam muner vijanata atma bhavati Gautama ॥ 15 ॥

As pure water poured into pure water becomes the same only, so becomes the Atman of the thinker (sage) who knows this, (Unity of the Atman) O! Gautama. [II – I – 15]

Benefits of Darshanams

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graph TD; A[Benefits of Darshanams] --> B[Dvaitam - Verse 14]; A --> C[Advaitam - Verse 15]; B --> D["a) Bheda – Division<br/>b) Mortality<br/>c) Wave – Small/ Large<br/>Name + Form"]; C --> E["a) Abheda – Oneness<br/>b) Immortality<br/>c) Wave – Water Essence"];
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Dvaitam - Verse 14

- a) Bheda – Division
- b) Mortality
- c) Wave – Small/ Large
Name + Form

Advaitam - Verse 15

- a) Abheda – Oneness
- b) Immortality
- c) Wave – Water Essence

Chapter 2 – Section 2

Atma Svarupam (Very Important)

Verse 1 – 7

- Vyashti Angle
- Jivatma Angle
- Atma makes every organ alive by lending Reflected Consciousness, Chidabasa.
- Material Sthula Shariram becomes sentient.
- Material mind becomes alive.

Verse 8 - 15

- Samshti Angle
- Paramatma Angle
- Atma not located like space
Universe located in Atma.
- Atma Sarva Adhishtanam.

2 Examples :

a) Chapter 2 – 2 – 9 :

- Fire and Red ball

b) Chapter 2 – 2 – 11 :

- Light
- Chaitanyam – Ekaha, Nitya, Karanam
- Chapter 2 – 2 – 12
- Universe is Karyam.

Verses 1 - 7 :

- Atma lends Consciousness to Prana is first charity.
- Out of borrowed consciousness, Prana lends Consciousness to Physical Body.
- Prana is broker for body and Consciousness.
- It appears as though Prana is enlivening the body.
- Give credit to Prana.

Chapter 2 – 2 – 6 :

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

Hanta te idam pravaksyami guhyam Brahma sanatanam,
Yatha ca maranam prapya atma bhavati Gautama || 6 ||

Well now, O! Gautama, I will explain thee the mysterious and ancient Brahman, and (also what happens to the soul after death. [II – II – 6]

- Without Consciousness, body decays and disintegrates.

Gita :

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५.१० ॥

Him who departs, stays and enjoys, who is united with the Gunas, the deluded do not see ; but they behold who possess the Eye-of-knowledge. [Chapter 15 – Verse 10]

- Every activity of every organ reveals presence of Atma.
- Life is expression of Consciousness.

Verse 8-15 : Samasthi

- Atma Chaitanyam is not located in all bodies like space is not located in every room.
- All rooms located in one space, all bodies located in one Atma.
- Entire universe is in Consciousness.
- Atma Sarva Adhithanam Chaitanyam, Sarva Vyapak Chaitanyam.

Chapter 2 – 2 – 8 :

य एष सुप्तेशु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Ya esa suptesu jagarti kamam kamam puruso nirmimanah,
Tad eva sukram tad Brahma, tad eva amrtam ucyate.
Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [II – II – 8]

2 Examples :

a) Chapter 2 – 2 – 9 :

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

Agnir yathaiko bhuvanam pravisto rupam rupam pratirupo babhuva,
Eka-tatha sarva-bhut-antar-atma rupam rupam pratirupo bahis-ca ॥ 9 ॥

Just as fire, after it has entered the world, though one, assumes different forms according to the shape it enters, so does the eternal Atman, of all living beings, though one, takes a form according to each shape it enters and also (in itself it exists) beyond them. [II – II – 9]

- Shapeless fire pervades hot round metal ball.

Fire	Ball
<ul style="list-style-type: none"> - Formless - Red 	<ul style="list-style-type: none"> - Round, Black - Appears Red
Consciousness	Bodies
<ul style="list-style-type: none"> - Formless - All pervading 	<ul style="list-style-type: none"> - Seems to be located - In various media, it seems to have form.

- Sarva Vyapaka Chaitanya Atma.
- Atma pervades entire universe like air pervades universe.

b) Chapter 2 – 2 – 11 :

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,
Eka-tatha sarva-bhut-antaratma na lipyate loka duhkkena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [II – II – 11]

Light	Water	Consciousness
<ul style="list-style-type: none"> - Asanga - Not associated with anything. - Pervades all objects - Not wet by water, not sullied by dust, burnt by fire, not foul smelling 	<ul style="list-style-type: none"> - Wet 	<ul style="list-style-type: none"> - Not tainted by anything in creation.

- Since consciousness is all pervading it is Ekaha, Advitiam, Nondual, No second Consciousness.
- Bodies many but Chaitanyam one.

Sankhya	Advaitam
Atmas many	Eka Chaitanyam

- One Atma alone appears as though many.
- Consciousness has seeming Plurality, manifests as Pluralistic Universe, therefore called Jagat Karanam.

Vivekhoodamani :

एकमेव सद्नेककारणं कारणान्तरनिरास्यकारणम् ।
कार्यकारणविलक्षणं स्वयं ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

ekameva sadanekakāraṇaṁ kāraṇāntaranirāsyakāraṇam |
kāryakāraṇavilakṣaṇaṁ svayaṁ brahma tattvamasi bhāvayātmani || 260 ||

That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from causes and effects and self-existent --- —That Brahman Thou Art|| Meditate on this in your mind. [Verse 260]

Chapter 2 – 2 – 12 :

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

Eko vasi sarva-bhut-antaratma, ekam rupam bahudha yah karoti,
Tam-atma-stham ye 'nupasyanti dhirah tesam sukham sasvatam netaresam || 12 ||

(That) One (supreme) ruler, the soul of all beings, who makes His one form manifold... those wise men, who perceive Him as existing in their own Self, to them belongs eternal happiness, and to none else. [II – II – 12]

- Atma Nityaha, Karanatvat. Everything else Karayam, Anityam.

Chapter 2 – Section 3
(18 Verses)

Verse 1 – 4

- Atma Material Cause + Intelligence Cause
- Mundak Upanishad – Spider example.

Verse 5 - 13

4 Preparatory disciplines :

a) Atma – Anatma Viveka :

- Light – Hand
- Scriptural meaning of I – is Lakshyartham Jnanam.

**b) Brahmatva Aikya
Sidhyartham**

c) Yoga Abhyasa :

- Chapter 2 – 3 – 10
- Capacity to withdraw from world, focus in field, retain in a field for a length of time is Nirvikalpaka Samadhi.

d) Sraddha faith in guru :

- Brahma Asti Sraddha
Chapter 2 – 3 – 13.

Verse 14 – 18

- Jnana Phalam
- Sarva Granthi nasha
- Kama Nasha
- Brahma Prapti
- Chapter 2 – 3 – 14
- Chapter 2 – 3 - 18

Verse 14 – 18 :

Chapter 2 – 3 – 15 :

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्वयनुशासनम् ॥ १५ ॥

Yada sarve prabhidyante hrdayasyeha granthayah,
Atha martyo 'mrto bhavati etavad anusasanam ॥ 15 ॥

When all the knots of the heart are destroyed here (even while a man is alive), then the mortal becomes immortal. This much alone is the instruction (of all the Upanishad-s). [II – III – 15]

a) Sarva Granthi Nasha :

- Knots of ignorance gone.
- Avidya Adhyasa Nashaha.
- Destruction of Ignorance and consequent misconceptions.
- Ignorance leads to Variety of errors.
- I am Body / Mind, subject to birth, Death.
- Grantha = Knot = Ignorant + Error.

b) Sarva Kama Nashaha :

- Destruction of all binding desires through which I expect fulfillment in life.
- Non binding desires continue, does not matter fulfilled or not.
- Consequence of Non fulfillment is anxiety, tension, fear, disappointment, frustration all negative emotions.

c) Positive Phalam:

Chapter 2 – 3 – 14 : Brahm Prapati

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yada sarve pramucyante kama ye'sya hrdisritah,
Atha martyo-'mrto bhavati atra Brahma samasnut ॥ 14 ॥

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [II – III – 14]

- Attainment of oneness with Brahman.
- No union with Brahman, Dropping notion, I am separate Jiva in this body.
- Notion of division dropped, Aikya Prapati, here and now, available for Verification.
- Phalam for Naachiketa Ritual is Krama Mukti, Gradual liberation, Moksha.

Chapter 2 – 3 – 18 :

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-रन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

Mrtyu-proktam Nachiketo-'tha labdhva vidyam etam yoga-vidhim-ca krtsnam,
Brahma-prapto viragjo-'bhud vimrtyuh anyo-'pyevam yo vid adhyatma meva ॥ 18 ॥

(18) Naciketas, having been so instructed by Lord Death in this knowledge and in the whole process of Yoga, became free from all impurities and death, and attained Brahman ; and so will attain any other too who knows thus the Inner Self.
[II – III – 18]

Katho Upanishad :

- Clearest of all 10 Upanishads, explains Brahma Vidya most clearly.
- By Instinct or by intellect man thinks he is the body.
- I am Atman, ever shining, ever lasting, eternal pure Consciousness.
- Attainment is nothing but to know.
- Atman, the pure Chaitanyam is ever Luminous in all its glory in the body.
- Man of ignorance does not know it, though he is doing all actions by that Chaitanya.
- Incessant flow of Atmik remembrance in mind that “I am pure, blissful, birthless and deathless Atman”, like the continuous flow of ganges is called Jnanam which alone can destroy Avidya and give perpetual peace.
- Atma can be thought of, realised and remembered only by a calm, quite, and Concentrated mind and not by a greedy, anxious, wavering mind.
- Vairagya can destroy all desires – dirts and make the mind pure.
- What is Yoga?
Control of 5 senses and mind is yoga.

Chapter 2 – 3 – 10 & 11 :

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ १० ॥

Yada panca-avatisthante jnanani manasa saha,
Buddhis-ca na vicesati tam ahuh paramam gatim ॥ 10 ॥

When the five organs of knowledge are at rest together with the mind, and when the intellect ceases functioning (becomes calm) that state they call the highest. [II – III – 10]

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

Tam yogam iti manyante, sthiram indriya-dharanam ;
Apramat-tas tada bhavati, yogo hi prabhavapyayau ॥ 11 ॥

The firm control of the senses they regard as Yoga. Then the Yogin becomes free from all the vagaries of the mind ; for the Yoga is subject to growth and decay. [II – III – 11]

- Yoga is concentration of mind and realizing Atma.
- By selfless service and Upasana upon form and qualities of personal God, mind is purified.
- After acquisition of knowledge, you must have blissful experience of the Atman.

A decorative graphic featuring a central blue cloud-like shape with a white dotted border. This shape is surrounded by a complex pattern of yellow and blue swirling lines. The text "SHANTI MANTRA" is centered within the blue shape in a white, bold, sans-serif font.

SHANTI MANTRA

Shanti Mantra :

ॐ सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |
Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |
Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

a) Om :

- Symbol of Para Brahman.

b) Saha nau Avatu :

- Let him protect us both.

c) Saha Nau Bhunaktu :

- May he bless us with bliss of knowledge.

d) Saha Viryam Karavavahai :

- Let us put effort together.

e) Tejasvi Nau Adhitam – Astu :

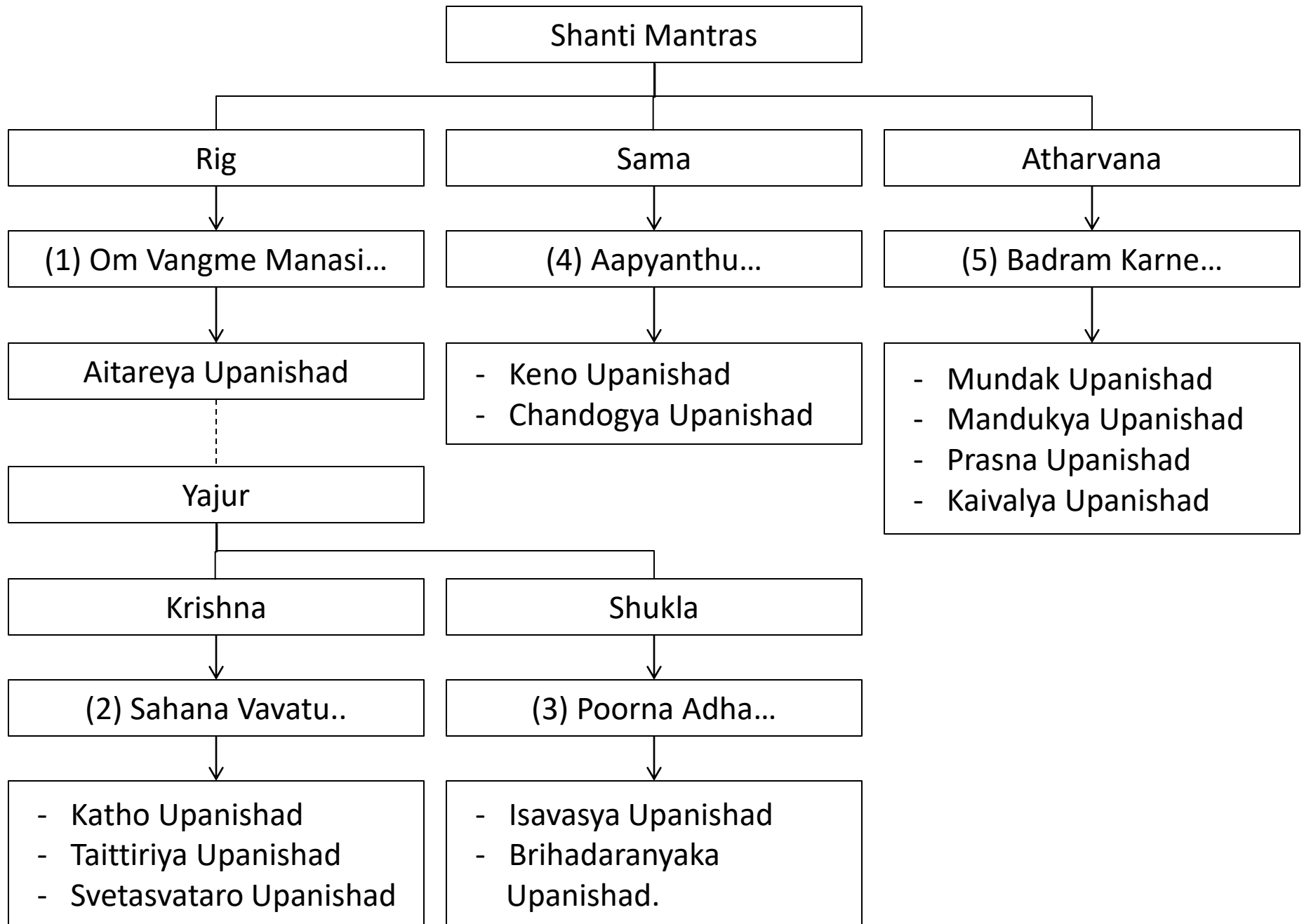
- May we study well.

f) Ma Vidvisavahai :

- May we not quarrel with each other.

g) Om Shantih, Shantih, Shantihi :

- Om peace, Peace, Peace.



1) Rig :

ॐ वाङ्मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् ।
आविरावीर्म ऐधि । वेदस्य म आणीस्थः ।
श्रुतं मे मा प्रहासीरनेनाधीतेन अहोरात्रान् सन्दधामि ।
ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु ।
तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारमवतु वक्तारम् ।
ॐ शान्तिः शान्तिः शान्तिः ॥

*om vāṁ me manasi pratiṣṭhitā । mano me vāci pratiṣṭhitam ।
āviraāvirma edhi । vedasya ma āṇīsthaḥ ।
śrutaṁ me mā prahāsīranenādhītena ahorātrān sandadhāmi ।
ṛtaṁ vadiṣyāmi । satyaṁ vadiṣyāmi । tanmānavatu ।
tadvaktāramavatu । avatu mām avatu vaktāramavatu vaktāram ।
om śāntiḥ śāntiḥ śāntiḥ ॥*

Om, Let My Speech be Established in My Mind, Let My Mind be Established in My Speech, Let the Knowledge of the Self-Manifest Atman Grow in Me, Let My Mind and Speech be the Support to Experience the Knowledge of the Vedas, Let what is Heard by Me (from the Vedas) be Not a mere Appearance but what is Gained by Studying Day and Night be Retained. I Speak about the Divine Truth, I Speak about the Absolute Truth, May That Protect Me, May That Protect the Preceptor, May that Protect Me, May that Protect the Preceptor, May that Protect the Preceptor, Om Peace, Peace, Peace.

2) Krishna Yajur :

ॐ सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |
Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |
Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

3) Shukla Yajur :

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

4) Sama :

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो
बलमिन्द्रियाणि च सर्वाणि
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोद
निराकरणमस्त्वनिराकरणं मेऽस्तु
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु
ॐ शान्तिः शान्तिः शान्तिः

*Om apyayantu mamangani vak pranascaksuh
srotramatho balamindriyani ca sarvani
Sarvam Brahmapanisadam ma'ham Brahma nirakuryam ma ma Brahma nirakarot
anirakaranamastvanirakaranam me stu
Tadatmani nirate ya Upanisatsu dharmah te mayi santu te mayi santu
Om Santih! Santih! Santih!*

May my limbs, speech, prana (vital air) eye, ear, strength of all my senses grow vigorous. All (everything) is the Brahman of the Upanishad-s. May I never deny the Brahman. May the Brahman never spurn me. May there be no denial of the Brahman. May there be no spurning by the Brahman. Let all the virtues recited by the Upanishad-s repose in me delighting in the Atman! May they in me repose! Om Peace! Peace! Peace!

5) Atharvana :

ॐ भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्म्यस्तनूभिः। व्यशेम देवहितं यदायुः।
स्वस्ति न इन्द्रो वृद्धश्रवाः। स्वस्ति नः पूषा विश्ववेदाः।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः। स्वस्ति नो बृहस्पतिर्दधातु ।
ॐ शान्तिः शान्तिः शान्तिः॥

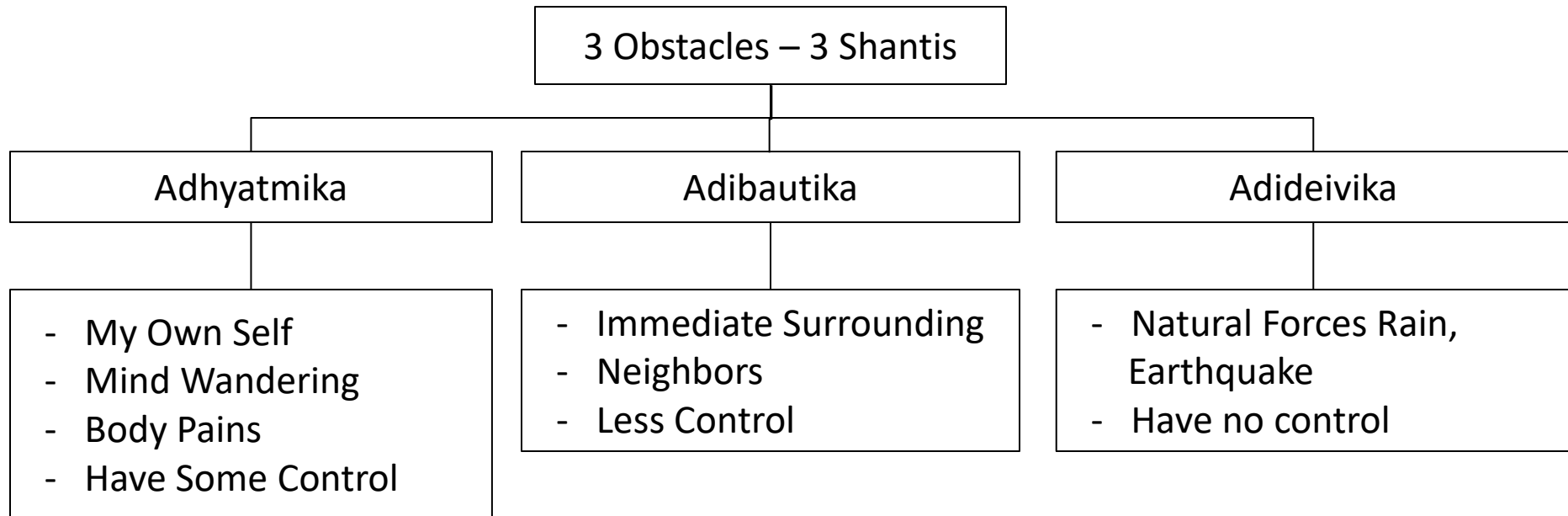
*om bhadraṁ karṇebhiḥ śṛṇuyāma devāḥ । bhadraṁ paśyemākṣabhiryajatrāḥ ।
sthirair aṅgaistuṣṭuvāgmsastanūbhiḥ । vyaśema devahitaṁ yadāyuh ।
svasti na indro vṛddhaśravāḥ । svasti naḥ pūṣā viśvavedāḥ ।
svasti nastārṣyo ariṣṭanemiḥ । svasti no bṛhaspatirdadhātu ।
om śāntiḥ śāntiḥ śāntiḥ ॥*

Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!

Shanti Mantras :

- Chanted for removing unseen obstacles.
- Katho Upanishad Shanti mantra unique for study of Upanishads.
- Let Bhagawan protect Sishya and Guru from disease, death, in general and from ignorance, wrong understanding, distraction in particular which are obstacles to teaching and learning.
- I should receive and retain teaching.
- Teaching should permeate and transform personality.
- Subconscious worries, regrets, guilty, pains, wounds should be destroyed.

- Let our relationship be of mutual love and respect without any misunderstanding.
- Any communication takes place when there is rapport in relationship.





CHAPTER 1

Section 1

Chapter 1 - Valli 1

Introduction :

Story :

- First Valli to second Valli – Verse 17.

Teaching :

- Starts from Second Valli - Verse 18.

4 Topics in the story

Brahma Vidya Mahima

Guru Apeksha

Guru Lakshanani

Sishya

Rare glorious teaching

Necessity of Guru

Qualifications of
Guru

Students
qualifications

Father :

- Vajasravas Veidika, Purva Mimamsaka Brahamana.

Veda Purva – Pancha Maha yagya Lifestyle

Deva

Pitru

Brahma

Manushya

Butha

Worship of God

Worship of
forefathers

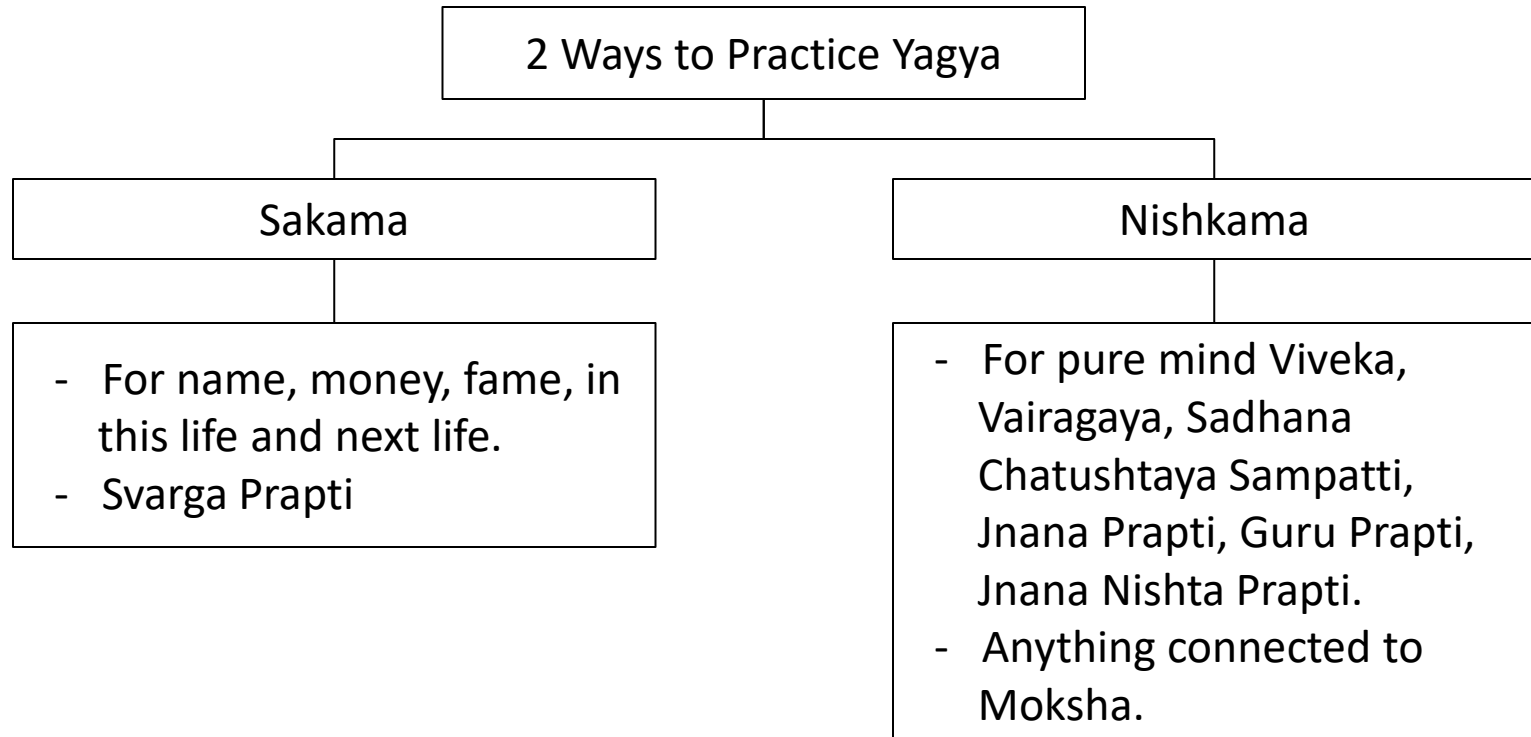
Propagate
Scriptures

Service to fellow
human beings

Take care of
Animal + Plants

Visvajit Yagya :

- Give up everything you possess.



- Through story ground for self knowledge is prepared.

Verse 1 :

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

Om usanha vai vajasravasah sarvavedasam dadau,
tasya ha naciketa nama putra asa ॥ 1 ॥

Once desirous of heaven, the son of Vajasravas (Gautama) gave away, in a sacrifice, all that he possessed. He had a son Naciketas by name. [1 – 1 – 1]

- Vajasravas performed Visvajit Yaga and gave away all his possessions as Dakshina.
- Nachiketa 8 years old was his Son.

Verse 2 :

तँ ह कुमारँ सन्तं दक्षिणासु नीयमानासु
श्रद्धाविवेश सोऽमन्यत ॥ २ ॥

Tam ha kumaram santam daksinasu niyamanasu,
Sraddha vivesa so'manyata ॥ 2 ॥

When the presents were being distributed, filial anxiety, (about the welfare of his father) entered the heart of Naciketas, who was still a boy and he thought.... [1 – 1 – 2]

- Nachiketa was an informed boy, knew principles of Yaga, Sakama Benefit, Nishkama Benefit.
- Visvajit Yaga – Done to go to Svarga Loka.
- Nachiketa began to think what will happen to his father by giving such Dakshina.
- Nachiketa had Shraddha faith in the Vedas, Rituals.

Verse 3 :

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥ ३ ॥

Pitodaka jagdhatrna dugdha-doha nirindriyah,
ananda nama te lokas-tan sa gacchati ta dadat ॥ 3 ॥

(These cows) have drunk water for the last time, eaten grass for the last time, have yielded all their milk and are barren. Joyless, verily, are the worlds which he attains who gives these (Daksina) presents (in Yajna). [I – I – 3]

- Thinking process of Nachiketa.
- Here cows were useless, miserable, taker has to spend money to maintain, no strength to drink water, eat grass.
- Father will get Narakam by such a Dakshina.
- **Nachiketas attitude :**
Must save father.

Verse 4 :

स होवाच पितरं तत कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तँ होवाच मृत्यवे त्वा ददामीति ॥ ४ ॥

Sa hovaca pitaram tata kasmai mam dasyasiti,
dvitiyam trtiyam tam hovaca mrtyave tva dadamiti ॥ 4 ॥

He said unto his sire, ‘father to whom wilt thou give me?’ He said this again and again ; and again for the third time (when the enraged father) said : ‘Unto Death do I give thee.’ [I – I – 4]

- Nachiketa enters Yagashala.
- Nachiketa thought son also property of parents.
- Who are you going to give me as Dakshina? To which priest are you going to give me ?₄₈

- 3 Times he asks.
- Irritated father says :
“I am going to give you to Yama.”
- Nachiketa registers this and told his father – I am going to Yama.

Verse 5 :

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किं स्वद्वमस्य कर्तव्यं यन्मयाऽद्य करिष्यति ॥ ५ ॥

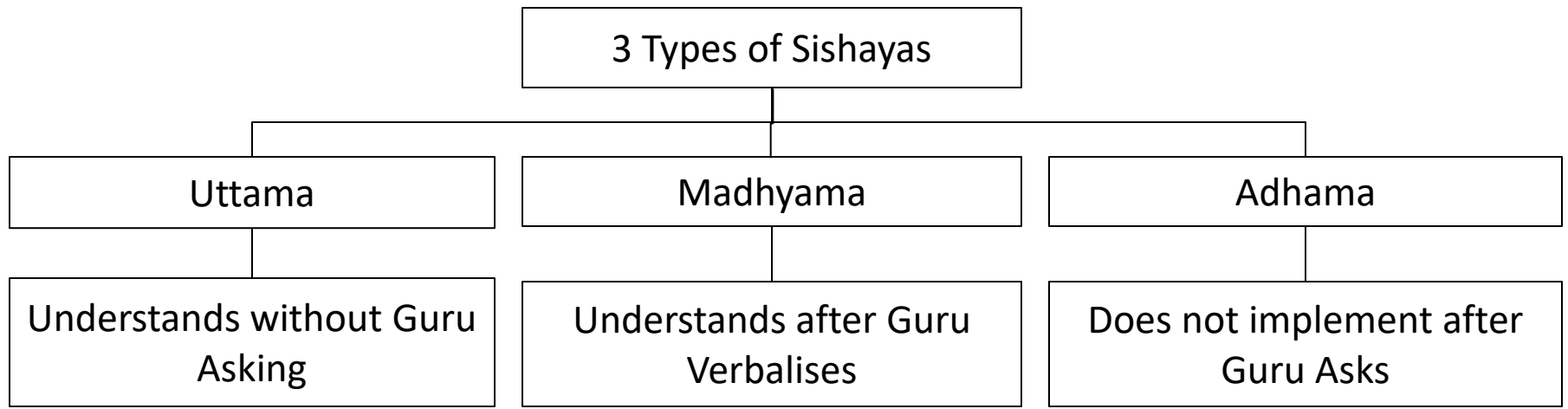
Bahunam-emi prathamoh bahunam-emi madhyamah,
kimsvid-yamasya kartavyam yan-maya-'dya karisyati ॥ 5 ॥

(Naciketas thought) : “Among many, I am the first ; at times I am mediocre (meaning I was never a third rate) ; what is the undertaking of Yama (Lord Death) that is being achieved through me (who is thus given to Yama)? [1 – 1 – 5]

- Nachiketa goes to a quiet place thinking of Consequences.
- Prepared to go to Yama, so that father gets Svarga Loka.

Indra	Agni, Varuna, Yama
Ruler of Svarga	Ministers

- Sending me to Yama is like rain falling in Ocean, Am I useless?
- I am either Uttama or Madhyama Sishya in Gurukula not Adhama (lowest) in terms of study, Service, Character, Obedience.



- Nachiketa sad, because he will not be utilised by Yama.

Verse 6 :

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।

सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

Anupasya yatha purve pratipasya tatha-'pare,

sasyamiva martyah pacyate sasyam-iva-jayate punah ॥ 6 ॥

“Remember how our forefathers acted : Consider, also, how others (now act). Like corn decays the moral, and like corn is born again.” [I – I – 6]

- Why should I Judge my fathers decision?

Lessons :

Leader	Others
- Has power to decide, Prarabdam of group, considers suggest and takes final decision.	- Can suggest

- Father had made a mechanical statement and forgotten.
- Father asks Nachiketa where is he going? I did not mean what I said, You need not implement order.

Principle :

- In Yagashala, what you say is Satyam. Must follow.
- Nachiketa taller than his father in Dharma, Ethics, Morality.
- Vakya Paripalam, I must protect your words.

Example :

- Taking Diksha (Vow) and tying string on right hand.
- Like Kausalaya and Dasaratha, said Oh Rama we will miss you.

Nachiketa Thinks:

- Life short, ephemeral, Santana Dharma eternal, can't sacrifice eternal for ephemeral.

Gita :

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३.३५ ॥

Better is one's own duty, though devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger). [Chapter 3 – Verse 35]

- Sacrifice life for Dharma.
- Dharma will be there as long as creation is.

- Forefathers followed Dharma, Valued integrity, truthfulness.
- Sat Purusha means what he says in Yaga Shala.
- Nachiketa goes to Yama loka, lord of death busy, No male in the house.
- Nachiketa thinks, I am under Yama now, with his permission, will enter house and Eat.

Verse 7 :

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

Vaisvanarah pravisati atithir brahmano grhan,
tasyai-tam santim kurvanti hara vaivasva-todakam ॥ 7 ॥

A brahmana guest enters a house like fire, Men give this (water) to quieten him. O! Vaivasvata! Fetch water. [I – I – 7]

In Yama loka : (Words of members of Yama Family)

- Manushaya Yagya is Ateeti Yagya, Honoring Guests.

Taittiriya Upanishad :

ऋते च स्वाध्यायप्रवचने च । सत्ये च स्वाध्यायप्रवचने च ।
तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च ।
शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च ।
अग्निहोत्रं च स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च ।
मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च ।
प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च ।
सत्यमिति सत्यवचा राथीतरः । तप इति तपोनित्यः पौरुषिष्टिः ।
स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ १ ॥

rtam ca svadhyayappravacane ca, satyam ca svadhyayappravacane ca ।
tapasca svadhyayappravacane ca, damasca svadhyayappravacane ca ।
samasca svadhyayappravacane ca, agnayasca svadhyayappravacane ca ।
agnihotram ca svadhyayappravacane ca, atithyayasca svadhyayappravacane ca ।
manusam ca svadhyayappravacane ca । praja ca svadhyayappravacane ca ।
prajanasca svadhyayappravacane ca, prajatisca svadhyayappravacane ca ।
satyamiti satyavaca rathitarah, tapa iti taponityah paurusistih ।
svadhyayappravacane eveti nako maudgalyah, taddhi tapastaddhi tapah ॥ 1 ॥

The practice of what is right and proper, as fixed by the scriptural texts, is to be done along with reading the texts oneself and propagating the truths of the same. Truth, meaning practising in life what is understood to be right and proper, is to be pursued along with regular studies and preaching. Penance, study and preaching; control of the senses, study and preaching; tranquility, study and preaching; the maintenance of fire, study and preaching; offering of oblations in fire sacrifice, study and preaching of the Vedas; serving the guests, study and preaching; the performance of duties towards man, study and preaching; duties towards children, study and preaching of the Vedas; procreation, study and preaching; propagation of the race, study and preaching; all these are things to be practised sincerely. Satyavaca, son of Rathitara, holds that truth alone is to be strictly practised. Taponitya, son of Purusista declares that penance alone is to be practised. Naka, son of Mudgala, holds the view that the study and preaching of the Vedas alone is to be practised; that verily, is penance; aye that is penance. [I – IX – 1]

- Brahmin guest like Vaishvanara Agni Devta can bless, can destroy like Agni.
- Characteristic of Guna Brahmana – Kshama, Dama, Shaucham, Aarjavam, Jnanam (Scriptural), Vijnanam (Spirtual) .
- Guna Brahmana blesses a person if he is worshipped, if Dishonoured Pratavaya Papam.
- Vaisvata, Yama, son of Surya Bhagwan.
- His family says to Yama - do Pada Puja for Nachiketa, don't delay.

Verse 8 :

आशाप्रतीक्षे संगतं सूनृतां
चेष्टापूर्ते पुत्रपशूँश्च सर्वान् ।
एतद्वृङ्क्ते पुरुषस्याल्पमेधसो
यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ ८ ॥

Asa pratikse sangatam sunrtam
cesta-purte putra pasums-ca sarvan,
etad vrnkte purusasya alpa medhaso
yasya anasnan vasati brahmano grhe ॥ 8 ॥

“Hopes and expectations, fruits of company with good men, merits of sweet and friendly discourses, beneficial results of sacred sacrifices, charitable deeds and pious gifts, sons and cattle – all these are destroyed in the case of an ignorant man, in whose house a brahmana guest stays without taking food.” [I – I – 8]

- What happens if Brahmin guest is not Honoured?

List of Punya Karmas destroyed :

a) Aasha :

- Hopes of future, not based on knowledge, Surprise (Rain comes).

b) Pratiksha :

- Expectation, that which we know will happen, based on knowledge (Ram comes by sending SMS).

c) Sangatam :

- Adrishta Punyam born out of association with Mahatmas, Saints.

d) Sunrutam :

- Appropriate use of organ of speech, Vak Tapas.

e) Ishta :

- Religious , Veidika Activities.

Purte :

- Laukika, Secular activities, Building Schools, Temples.
- Punyam destroyed if you don't honour Brahamana Guest (omission).
- Compensate omission by Pada Puja.

Verse 9 :

तिस्रो रात्रीर्यदवात्सीर्गृहे मे-
ऽनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु
तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ ९ ॥

Tisro rattrir yad avatsir grhe me,
anasnan brahmann atithir namasyah,
namaste'stu brahman svasti me'stu
tasmāt prati trin varan vrnisva ॥ 9 ॥

Yama said : “O! brahmana (brahmin), thou, a venerable guest, hast dwelt in my house three nights without eating. Therefore, choose now three boons, in return, O brahmana, my prostrations unto thee. May good befall me.” [I – I – 9]

- Yama - Lord of Kala, time principle.
- Feels guilty and asks forgiveness from Nachiketa, for making him stay for 3 nights without food.
- As Prayashchitam, gives 3 Boons.

Verse 10 :

शान्तसंकल्पः सुमना यथा स्याद्
वीतमन्युर्गौतमो माऽभि मृत्यो ।
त्वत्प्रसृष्टं माऽभिवदेत्प्रतीत
एतत् त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

Santa-sankalpah sumana yatha syad
Vita manyur Gautamo ma'bhi mrtyo,
tvat prasrstam ma'bhivadet pratita
etat trayanam prathamam varam vrne ॥ 10 ॥

Naciketas said, “O Lord of Death! As the first of the three boons, I choose that Gautama, my father, be pacified, be kind and free from anger towards me, and that he may recognise me and greet me, when I am sent away by three.” [I – I – 10]

First Boon – 3 Things Asked

- Father must be peaceful

- Nachiketa to be released from Yama and go back to Father

- Father should recognise and treat him with love and Affection

4 Names of Father

Vajasravas

Gautama

Aruni

Audhalaki

Verse 11 :

यथा पुरस्ताद् भविता प्रतीत
औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्युः
त्वां ददृशिवान्मृत्युमुखात् प्रमुक्तम् ॥ ११ ॥

Yatha purastad bhavita pratita
auddalakir Arunir mat prasrstah,
Sukham ratrih sayita vita-manyuh
tvam dadrsivan mrttyu mukhat pramuktam ॥ 11 ॥

(11) “Through my favour, Auddalaki, Aruni (thy father), will recognise you and will be (Possessed of affection) as before, when he sees you released from the mouth of death, will lose his anger, and will sleep peacefully at night.”

- Yama grants 1st Boon.

Verse 12 – 19 :

- Second Boon – Ritual to attain Svarga , Heaven

Verse 12 :

स्वर्गे लोके न भयं किञ्चनास्ति
न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाऽशनायापिपासे
शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

Svarge loka na bhayam kinca-nasti,
na tatra tvam na jaraya bibheti ;
ubhe tirtva-sanaya-pipase,
sokatigo modate svarga-loke. ॥ 12 ॥

In Heaven, there is no fear whatsoever. You are not there (O! Death) : nor do they (the inhabitants of heaven i.e. Deva-s) fear old age there. Having crossed both hunger and thirst, one rejoices in Heaven, being above grief. [I – I – 12]

- Majority in the world want comfortable, prosperous , materialistic life.
- First, Nachiketa glorifies Svarga Loka. No insecurity because lord Yama is not there, No Kala Tatvam.
- Different lokas have different time frames. Tarpanam once a month.
- Always young, free from hunger and thirst, beyond grief, sorrow, disease, entertainment all the time.

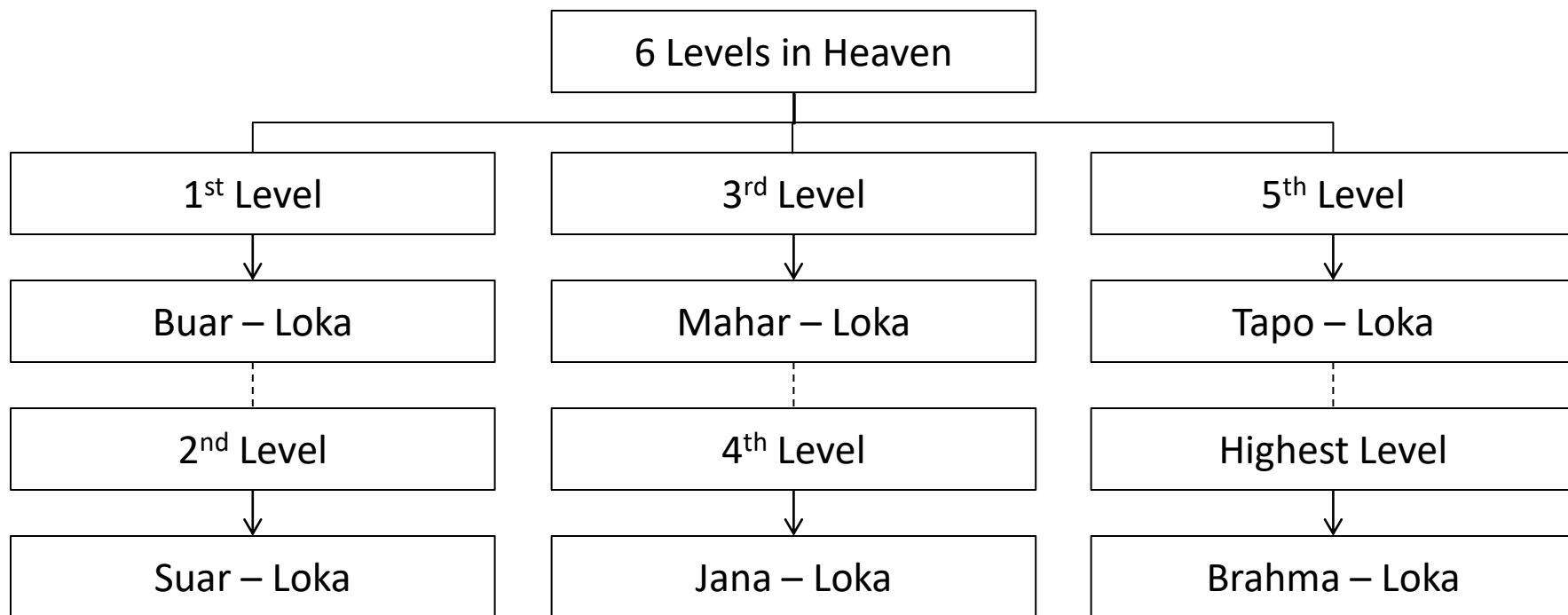
Verse 13 :

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो
प्रब्रूहि त्वं श्रद्धधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त
एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

Sa tvam-agnim svargyam-adhyesi mrtyo
prabruhi tam sraddadhanaya mahyam,
svarga-loka amrtatvam bhajante
etad dvitiyena vrne varena ॥ 13 ॥

O Death! Thou knowest the fire sacrifice which leads to Heaven ; explain that to me, for I am full of faith, that (fire) by which those who aim at the attainment of heaven, attain immortality. I pray for this as my second boon. [I – I – 13]

- Nachiketa asks for the Agni Ritual to attain immortality.
- Celestials enjoy relative immortality by doing Karma (Rituals).



- Pleasures grow in each Loka.

Mundak Upanishad :

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ १० ॥

Ista-purtam manya-mana varistham nanyac-chreyo vedayante pramudhah ।

nakasya prsthe te sukrte-'nubhutva imam lokam hina-taram va visanti ॥ 10 ॥

These ignorant men, fancy sacrificial and charitable acts as most important, do not know any other way of bliss. Having enjoyed in the heights of heaven, the abode of pleasures, they enter again into this (human life) or even inferior (animal) worlds. [I – II – 10]

- After enjoying heaven – come back to Bhu Loka.

Agni has 3 Meanings in
Katho Upanishad

- Specific fire , chanting
Specific Mantras, located
in specific Place

- Specific Ritual
- Different Rituals
Different Mantras

- Specific Devata
- Different Dieties in
different Rituals
- Virat Devata here

- Nachiketa had Sraddha in the Vedas, and in existence of heaven.

Verse 14 :

प्र ते ब्रवीमि तदु मे निबोध
स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां
विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥

Pra te bravimi tad-u me nibodha
svargyam agnim Naciketaḥ prajānan,
ananta lokaptim-atho pratistham
viddhi tvam etam nihitam guhayam ॥ 14 ॥

“I know well the fire (sacrifice) O Naciketas, which leads to heaven and I will tell it to thee. Learn it from me. Know that it is the means of attainment of eternal heaven and also the support of the Universe, and is seated in the cavity (of the heart of the learned). [I – I – 14]

- **Yama says :**

I know the Ritual leading to Svarga and shall teach you.

- Agni as Virat Devata is substratum of entire universe.
- Gita Chapter 11 – Vishvaroop Devata.
- Virat Devata is invoked in the heart during Upasana.

Verse 15 :

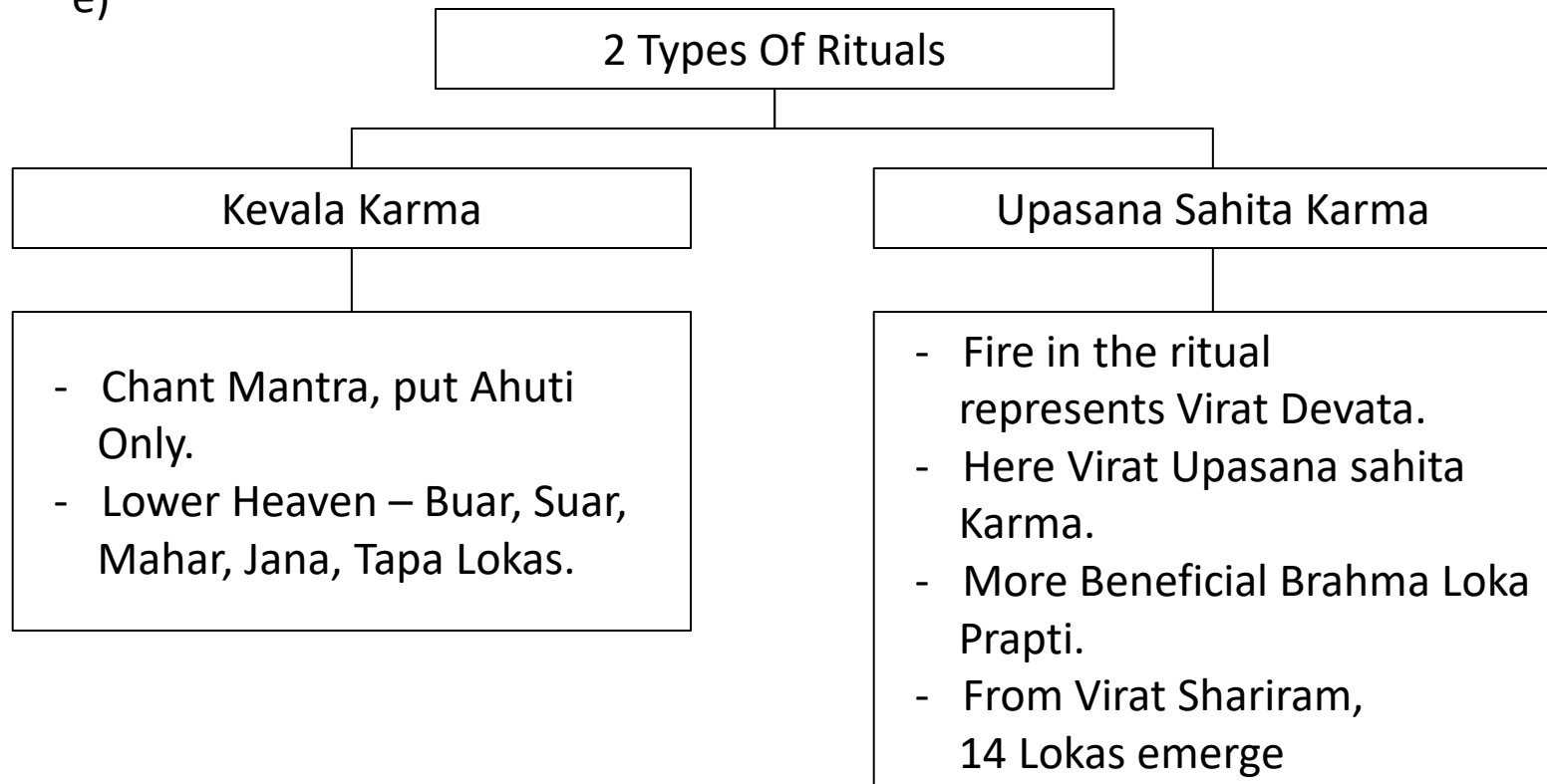
लोकादिमग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तं
अथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

Lokadi-magnim tam-uvaca tasmai
ya istaka yavatir va yatha va,
sa capi tat pratyavadaḥ yathoktam
atha-'sya mrtyuḥ punare-vaḥ tustah ॥ 15 ॥

Yama then explained to him that Fire-Sacrifice, the source of the worlds, what (class of) bricks are required for the altar, how many, and how they are to be placed ; and Naciketas repeated back (to the teacher) all, as explained. Then Yama being pleased at this said again.... [I – I – 15]

Words of Upanishad :

- That specific Agni Ritual was taught by Lord Yama.
 - a) Before starting Ritual, Invoke Diety on Homakunda.
 - b) Chant Mantra to prepare Bricks.
 - c) Prescribe size of bricks, Shape of Homa Kunda as per “Shunwa Sutrani”.
As per type of fire shape of Homa Kunda Changes (Aahvarnia, Dakshinaya, Gargya Patni, Saby, Avahasta Agnis).
 - d) Oblations offered, how to prepare pancake.
 - e)



Purusha Suktam :

तस्माद्विराडजायत । विराजो अधि पूरुषः ।
स जातो अत्यरिच्यत । पश्चाद्भूमिमथो पुरः । ५

tri-pā-dūr-dva-udaiṭ purush(ā) | pādōs-yē hā-bha-vāt punah(ā)
tatō-vishvan-vyak krā-mat(u) | sā-shanā na-shanē abhi 1-4

From that Purusha was born, The scintillating, ever shining universe, and from that was born the Purusha called Brahma, and he spread himself everywhere, and created the earth and then, the bodies of all beings. [Verse 5]

- First Virat came, then Bumi comes.
- Lord is Samashti Sthula Prapancha Sahita Chaitanyam.
- Macro Cosmic universe blessed by Consciousness = Virat / Vishwarupa Ishvara.

Chapter 11 - Gita

- Nachiketa had Medha Shakti, Grahana and Dharana Shakti.
- Important qualification for both Karma Khanda and Jnana Khanda.
- He repeated entire ritual as taught.
- Lord Yama very impressed.

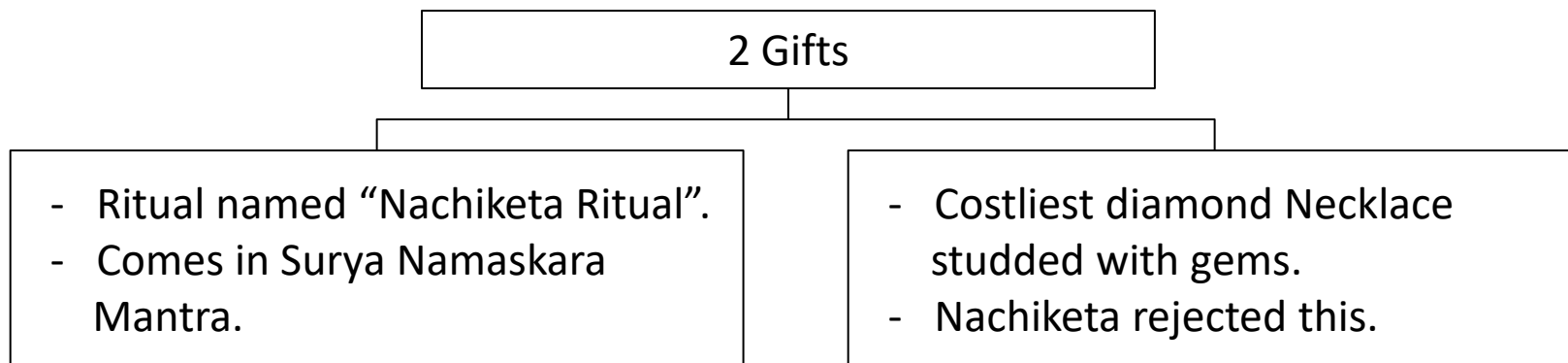
Verse 16 :

तमब्रवीत् प्रीयमाणो महात्मा
वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भविताऽयमग्निः
सृङ्गां चेमामनेकरूपां गृहाण ॥ १६ ॥

Tam-abravīt priyamano mahatma
varam tavehadya dadami bhuyah,
tavaiva namna bhavita'yam-agnih
srnkam cemam aneka rupam grahana ॥ 16 ॥

Being delighted, the magnanimous Lord Death, spoke to him (Naciketas) : “I grant now this additional boon : this Fire-Sacrifice shall be named after thee ; and take thou this multiformed and variegated necklace.” [I – I – 16]

- Lord Yama gave 2 Gifts to Nachiketa.



Verse 17 & 18 :

- Benefit of Naachiketa Ritual.

Verse 17 :

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं
 त्रिकर्मकृत्तरति जन्ममृत्यू ।
 ब्रह्मजज्ञं देवमीड्यं विदित्वा
 निचाय्येमाँ शान्तिमत्यन्तमेति ॥ १७ ॥

Trinaciketas-tribhir-etya sandhim
 trikarma-krt tarati janma-mrtyu,
 brahma-jajnam devam-idyam veditva
 nicayye-mam santim atyantam-eti ॥ 17 ॥

Whoever performs three times this sacrifice of Naciketas Fire and has been united with the “three” and has performed the three kinds of duties, overcomes birth and death. When he has understood this adorable bright, omniscient Fire, born of Brahman and realised Him then he attains everlasting peace. [I – I – 17]

- What are the conditions to be fulfilled to get Phalam of Naachiketa Ritual?

- a) Perform Ritual 3 times with Virat Upasana as oneself (Virat Devata born out of Hiranyagarbha).
- b) United with 3 relationships father, mother, teacher.
- 3 relationships make a person complete inwardly with correct mental health and Character (Brihadaranyaka Upanishad - Matruvan, Pitruvan, Acharyavan Bavati).
- c) **Perform 3 duties :**
- Yagya / Dana / Adyayana.
 - Religious lifestyle important.
 - Following Ritual 3 times, having 3 relationships , Meditating on Virat born out of 'Hiranyagarbha', one attains Atyantika Shanti in Brahma Loka.
 - Meditating Virat as oneself, Atma Bavena, one gets the highest pleasure in ephemeral world.

Verse 18 :

त्रिणाचिकेतस्त्रयमेतद्विदित्वा
य एवं विद्वाँश्चिनुते नाचिकेतम् ।
स मृत्युपाशान् पुरतः प्रणोद्य
शोकातिगो मोदते स्वर्गलोके ॥ १८ ॥

Tri-naciketas trayam etad veditva
ya evam vidvams cinute naciketam,
sa mrtyu-pasan puratah pranodya
sokatigo modate svarga-loke ॥ 18 ॥

He, who has performed the Naciketas Fire-sacrifice thrice and thus knows the three, throws off the chains of death before the fall of the body itself goes beyond sorrows and rejoices in the heaven-world. [I – I – 18]

- Seeker having done the Naachiketa Ritual, drops the body, Sukshama Shariram penetrates Brahma Rendram, Shukla Gathi, Solar disc, reaches Brahma Loka.

Isavasaya Upanishad :

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृण सत्यधर्माय दृष्टये ॥ १५ ॥

*Hiranmayena patrena satya-syapi-hitam mukham,
tattvam pusanna-pavru satya-dharmaya drstaye [15]*

The face of Truth is covered by a golden lid ; remove, O Sun, that (covering) for me, the practitioner of Truth, so that I may behold It. [Verse 15]

- Manushya Loka – Enjoyment preceded by intense sorrow.
- Svarga – Sorrow almost Zero.
- Upasaka crosses death of living in ignorance, desires, hatred etc, realizes himself to be the macrocosm Virat.

Verse 19 :

एष तेऽग्निर्नचिकेतः स्वर्ग्यो
यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनासः
तृतीयं वरं नचिकेतो वृणीष्व ॥ १९ ॥

*Esa te-'gnir-naciketah svargyo
yam avrnitha dvitiyena varena,
etam agnim tavaiva pravaksyanti janasah
trtiyam varam naciketo vrnisva ॥ 19 ॥*

This is thy-Fire, O Naciketas, which leads to heaven, and which you craved for as thy second boon. People will call this Fire after thine name alone. O Naciketas, now you choose thy third boon. [I – I – 19]

- Second boon concluded.
- People will know the ritual as “Nachiketa Agni”.

1 st Boon	2 nd boon
<ul style="list-style-type: none">- 10th Verse- Peace of father	<ul style="list-style-type: none">- 12th – 19th Verse- Ritual for Brahma Loka

Verse 20 :

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah II 20 II

There is that doubt. "When a man is dead," Some say 'He exist' and some again say 'He does not.' this I should like to know, being taught by thee. This is the third boon, that I ask. [I – I – 20]

- Foundation of Katho Upanishad.

Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha I
Kasmin nu bhagavo vijñate sarvam-idam vijñatam bhavatiti II 3 II

The great householder Saunaka duly approaching Angira in the prescribed manner asked. "What is That, my Lord, having known which all these become Known?" [I – I – III]

Keno Upanishad :

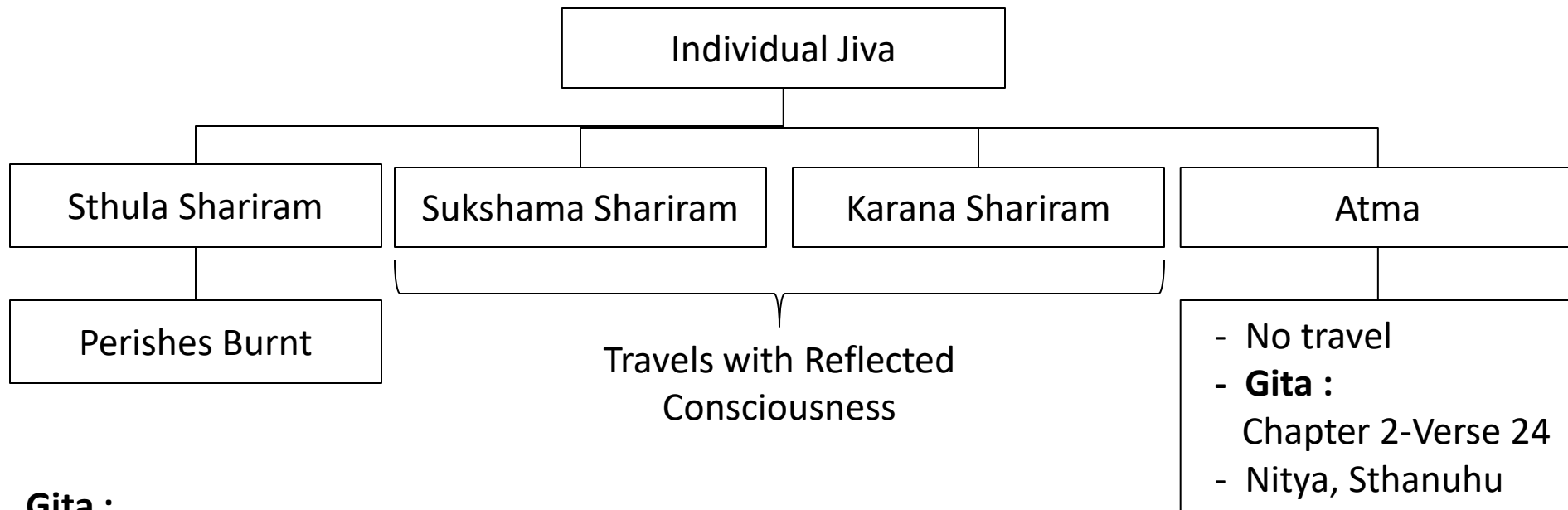
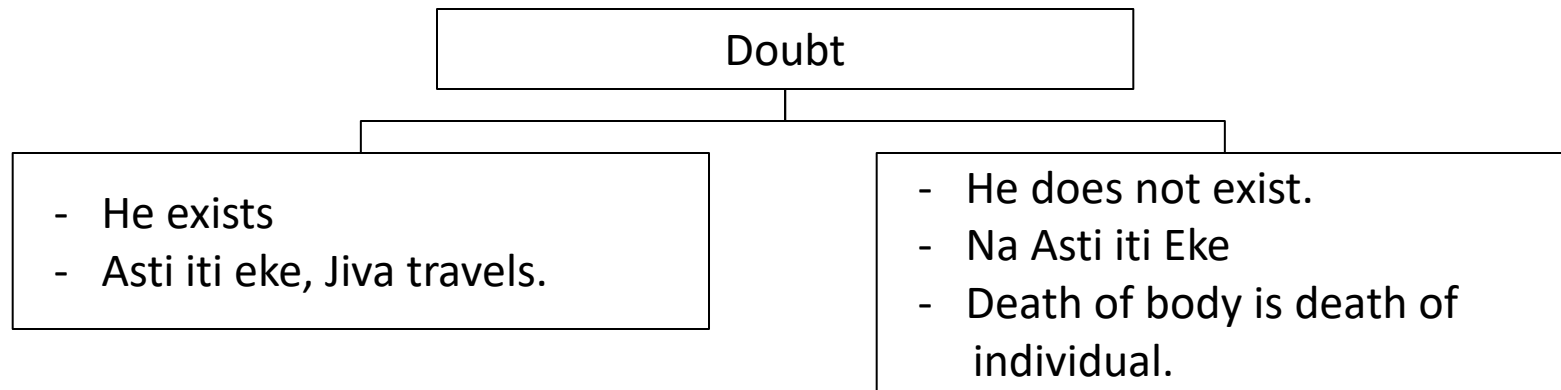
केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [I – 1]

Vicikitsa :

- With respect to dead person, there is a doubt. Plants, animal, human – what happens when they die?



Gita :

अच्छेदोऽयमदाह्योऽयमक्लेदोऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

- Nachiketa wanted this knowledge from Lord yama.
- Same question clarified again in Chapter 1 - Section 2 - Verse 14.

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada || 14 ||

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Question is mainly regarding Atma which survives death of body which does not travel.

Verse 21 :

देवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

Devair-atrapi vicikitsitam pura
na hi suvijneyam-anur-esa dharmah,
anyam varam naciketo vrnisva
ma moparotsir-ati ma srjainam || 21 ||

“On this point even the gods have doubted in olden times. Verily the subject is very subtle, it is not easy to understand. O! Naciketas, choose another boon ; do not press me on this, give this up for me.” [I – I – 21]

Test 1 : Mumukshutvam

- Lord Yama wants to test Nachiketa on 4 factors to check if he is Adhikari for Atma Vidya.
- From Chapter 1 – 1 – 20 to 1 – 2 – 13 - Test - 23 Verses.

Gita :

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३.२६ ॥

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion.
[Chapter 3 – Verse 26]

a) Viveka :

- Discrimination of fact, self knowledge alone will give freedom from Sorrow. Others give temporary freedom.

b) Dispassion :

- Natural consequence of Viveka.
- Other Goals – don't give freedom, can't solve human problem of sorrow – Hence Vairagyam.

c) Discipline :

- Health, Integration, Harmony of all 5 Koshas.

d) Intense desire :

- Teevra Mumukshutvam, Desire intense not feeble.
- This is tested by discouraging student from gaining knowledge.
- Here in this verse Mumukshutvam being tested by lord Yama.

Lord Yama says :

- Even Gods find it difficult to get this Subtle knowledge – Choose other Boons.

- Dharma = Dharana Substratum of creation, Srishti, Stithi, Laya Karanam.
- Bhagawan = Dharmaha = Sustainer.
- Atma like Anu, subtle difficult to be grasped, Indriya Agocharam.
- Gods with better instruments can't know easily Brahman.

Keno Upanishad :

- Brahman appeared as Saguna Yaksha, brilliant form.
- Agni, Indra, Vayu could not know.
- Saguna Brahman, incomprehensible wrong choice, choose some other third boon.

Gita :

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्ब्रूति तथैव चान्यः।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २.२९ ॥

One sees this as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard, none understands This at all! [Chapter 2 – Verse 29]

- Teacher, student, after teaching also students don't understand, greatest wonder,

Verse 22 :

देवैरत्रापि विचिकित्सितं किल

त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।

वक्ता चास्य त्वादृगन्यो न लभ्यो

नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २२ ॥

Devair-atrapi vicikit-sitam kila

tvam ca mrtyo yan-na suvijneyam-attha,

vakta casya tvadrg anyo na labhyo

nanyo varas-tulya etasya kascit ॥ 22 ॥

Thou sayest, O! Death, that even the Gods have doubts here and that this is not so easy to know. None other (teacher) like thee, who can tell of this, can be found ; no other boon can, at all, equal this. [1 – 1 – 22]

First Test : Mumukshutvam

Nachiketa :

- a) Even Gods not clear about this knowledge.
- b) Knowledge extremely rare.
- c) Teacher and teaching not easily available.
- d) Celestial Guru Best – You are lord of death, know what is destroyed, not destroyed.
 - You are the best Guru.
 - Indicates Teevra Mumukshutvam of Nachiketa.
 - Nachiketa's desire serious, not Incidental, casual.

Verse 23, 24, 25 :

Yama's words :

- Lord offers Iha loka and Para loka pleasures as 3rd boon to test Nachiketa Vairagyam.

Verse 23 :

शतायुषः पुत्रपौत्रान्वृणीष्व
बहून्पशून् हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व
स्वयं च जीव शरदो यावदिच्छसि ॥ २३ ॥

Satayusah putra pautran vrnisva
bahun pasun hasti hiranyam asvan,
bhumer-mahad ayatanam vrnisva
svayam ca jiva sarado yavad icchasi II 23 II

“Choose sons and grandsons who may live a hundred years, herds of cattle, elephants, gold and horses. Choose a vast territory on earth, live yourself as many autumns (years) as you like.” [I – I – 23]

Vairagyam – 2nd test :

Worldly pleasures offered :

1) Putra, Putri :

- Male and female children who will live 100 years.

2) Rishabam - Cattle :

- 1000 Elephants, Cows.

3) Hiranayam :

- Wealth - resources to maintain them.

4) Ashvaha :

- Horses.

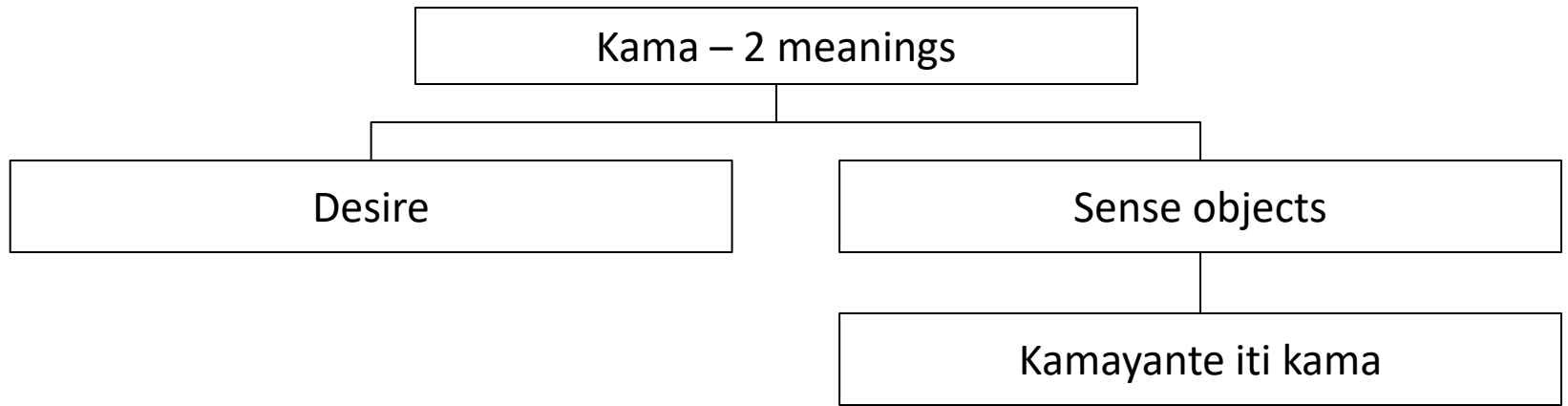
5) Ayatanam Vrinishva :

- Entire empire to house cows, elephants.

6) Life of 100 years.

7) Svarajya Adhipathi :

- Enjoyer of all entertainments of this world.
- Nachiketa showed how much value, he had for Moksha compared to worldly pleasures, how much he was ready to sacrifice.
- Desire is proportional to Sacrifice in terms of money, time , effort.



Verse 24 :

एतत्तुल्यं यदि मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि
कामानां त्वा कामभाजं करोमि ॥ २४ ॥

Etat tulyam yadi manyase varam
vrnisva vittam cira-jivikam ca,
mahabhumau naciketas tvam edhi
kamanam tva kama-bhajam karomi || 24 ||

Ask for some other boon equal to this, if thou thinkest fit, (such as) wealth and longevity ; be king of the wide earth, O! Naciketas, I shall make thee, the enjoyer of all thy desires. [I – I – 24]

- Wealth, Longevity, and if any other secret desire Nachiketa had, offered by lord Yama.
- Single pointedness of purpose and a ready willingness to sacrifice everything at the alter of truth.
- All this to drop the main question – “Is there an existence after death?”

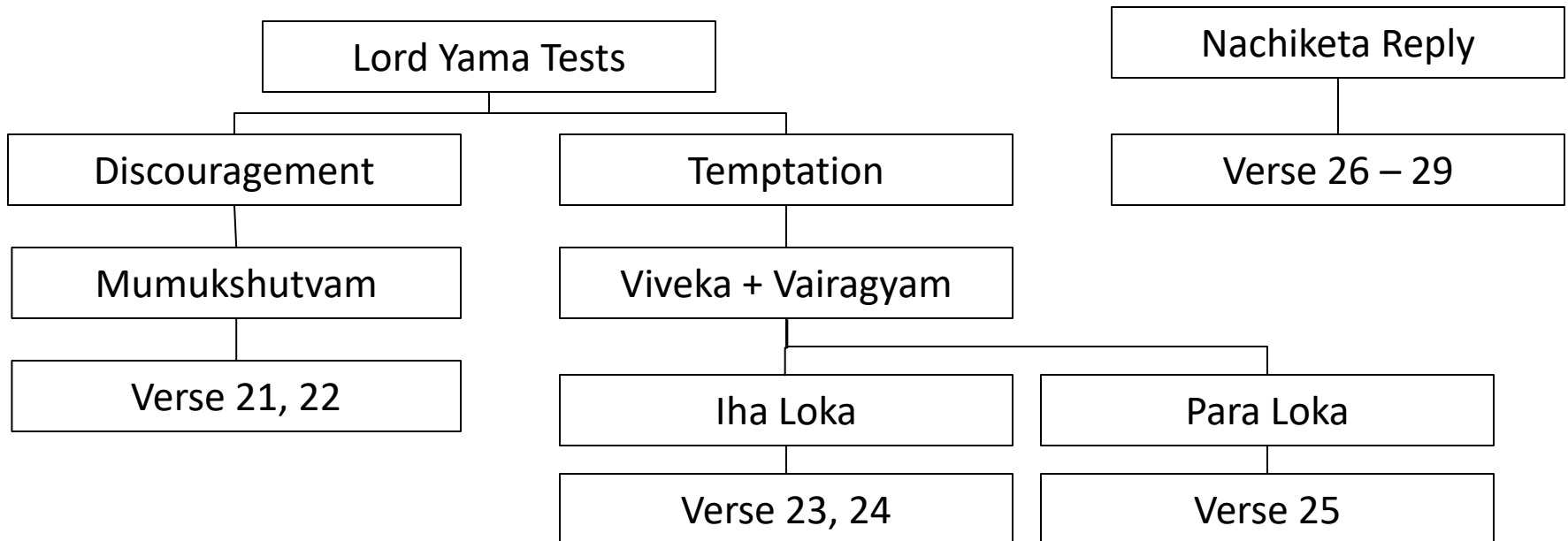
Verse 25 :

ये ये कामा दुर्लभा मर्त्यलोके
सर्वान् कामाँश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूया
न हीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व
नचिकेतो मरणं माऽनुप्राक्षीः ॥ २५ ॥

Ye ye kama durlabha martya-loke
sarvan kamams chandatah prartha-yasva,
ima ramah sarathah saturya
na hidrsa lambhaniya manusyaih,
abhir mat prattabhih paricara-yasva
naciketo maranam ma-'nupraksih || 25 ||

Whatever desires are difficult to attain in this world of mortals, you ask for them all according to thy wish. These fair maidens with their chariots and musical instruments – such indeed are not enjoyable by mortals – thou be attended on by them, I will give them to thee but O Naciketas do not question about the state of the Soul after death. [I – I – 25]

- Para Loka pleasures offered.
- Maidens, chariots, Musical Instruments.
- Material Gain (Artha), and sensual happiness (Kama) offered as temptation for fulfilment.



Verse 26 :

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

Svobhava martyasya yad antakaitat
sarven-driyanam jarayanti tejah,
api sarvam jivitam alpam eva
tavaiva vahas tava nrtya gite ॥ 26 ॥

Ephemeral these ; O! Death, these tend to decay, the fire (vigour) of all the senses in man. Even the longest life is indeed short. Let thine alone be the chariots, the dance and the music. [I – I – 26]

- Sense organs and sense enjoyments are ephemeral, temporary, tend to decay.
- Longest life is also short.
- Two important lessons why we should keep moksha as our ultimate goal in life.

Nachiketa's Rejection

- Not out of Childishness, Frustration, Foolishness.
- Nachiketa – 8 Years old, Kumara.
- May not have grown up.

- But out of Maturity, Wisdom, Viveka of Nitya – Anitya Vastu.

- Sense pleasures weaken faculty of every sense organ.
- Brahma Loka has long life, not permanent, will have last day.

Renunciation

- Out Of Failure.
- Person Wanted to get married but couldn't.
- Took Sanyasa.
- Failed in Business, Exams.
- Immature Renunciation

- Out of discrimination, is ripe Renunciation.
- Reject world because of knowledge of Limitations.

Shobavaha :

- Future of objects Unpredictable.
- Objects may be there, I may not have the ability to enjoy.

Baja Govindam :

मा कुरु धन जन यौवन गर्व हरति निमेषात्कालः सर्वम् ।

मायामयमिदमखिलं हित्वा बुध्वा ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥

maa kuru dhana jana yauvana garvam harati nimeshaatkaalah sarvam I

maayaamayamidamakhilaM hitvaa brahmapadaM tvaM pravisha viditvaa II 11 II

Do not boast of wealth, friends, and youth. Each one of these are destroyed within a minute by time. Free yourself from the illusion of the world of Maya and attain the timeless Truth. [Verse 11]

- My happiness cannot depend on unpredictable objects. All things in life unpredictable.
- Organs lose their capacity to enjoy, governed by Kala Tatvam (Eyes, Ears, Tongue, Teeth).

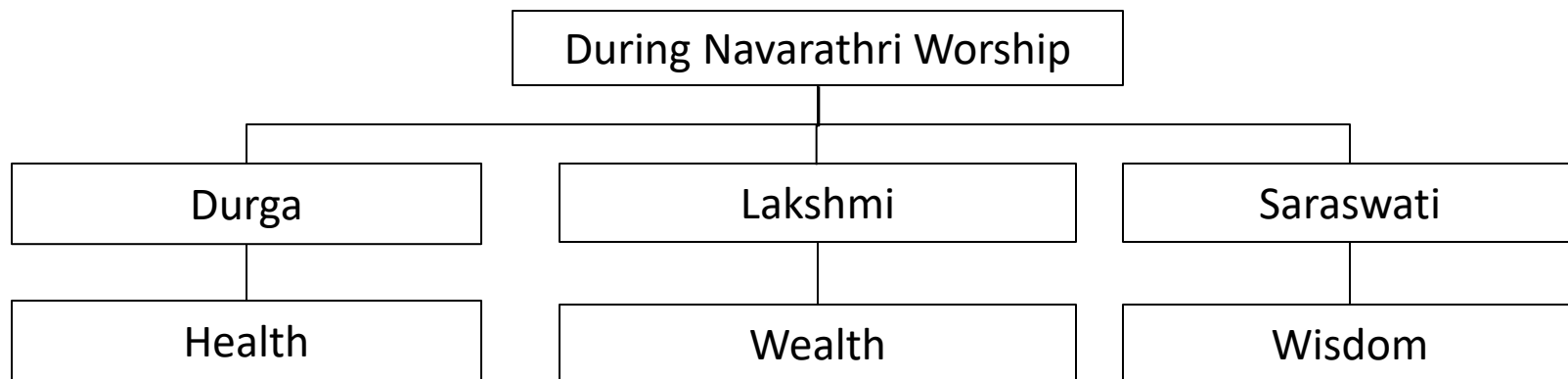
Verse 27 :

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥ २७ ॥

Na vittena tarpaniyo manusyo
lapsyamahe vittam adraksma cettva,
jivisyamo yavadi sisyasi tvam
varas tu me varaniyah sa eva ॥ 27 ॥

Man is not to be satisfied with wealth. Now that we have seen Thee, we shall surely get wealth. We shall also live, as long as You rule. Therefore, that boon alone is fit to be craved for by me. [I – I – 27]

- Money required for conducting life. Gives food, shelter clothing, comforts.



- Happiness does not depend on what I have but what I am.
- **Nachiketa to Yama :**
Now that I have met you, we are friends, I will get wealth and long life as gift from you.
- I want self knowledge only.
- Money cannot give happiness, fulfillment, peace, Security, Immortality.
- Wealth and happiness have no cause – effect Relationship.

Verse 28 :

अजीर्यताममृतानामुपेत्य
जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदान्
अतिदीर्घे जीविते को रमेत ॥ २८ ॥

Ajiryatam amrtanam upetya
Jiryan martyah kvadhah sthah prajanan,
abhidhyayan varna rati pramodan
atidirghe jivite ko rameta ॥ 28 ॥

“What decaying mortals living in the world below and possessed of Knowledge, after having approached the company of the undecaying and the immortal, will rejoice in the long life, after he has pondered over the nature of the pleasures produced by song and sport (beauty and love).” [I – I – 28]

- I have rare opportunity for self knowledge, I resident of Bhu Loka, am now in Svarga Loka.
- All Bhu Loka afflicted by 2 frightening Diseases, Jara and maranam.
- When Young, will power strong, Body strength strong.
- Sense pleasures born out of music and dance fleeting.
- I am in front of Yama who has transcended Jara, Maranam, and conquered mortality.
- Here is a person with remedy for samsara disease.
- Wise people will see only mortality.

Verse 29 :

यस्मिन्निदं विचिकित्सन्ति मृत्यो
यत्साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो
नान्यं तस्मान्नचिकेता वृणीते ॥ २९ ॥
॥ इति काठकोपनिषदि प्रथमाध्याये प्रथमा वल्ली ॥

Yasminn idam vicikit-santi mrtyo
yat samparaye mahati bruhi nas-tat,
yo'yam varo gudham anupravisto
nanyam tasman-naciketa vrnite ॥ 29 ॥
Iti Kathakopanisadi prathama'dhyaye prathama valli

“O Death! Tell us that in which men have this doubt, and which is about the great passing beyond (i.e. supreme life after death). Naciketas does not choose any other boon but that (concerning the soul) of which the knowledge is hidden (mysterious).” [I – I – 29]

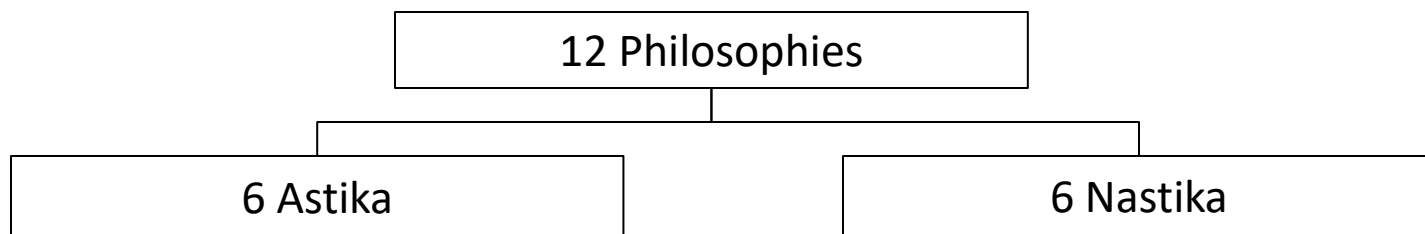
- Why Nachiketa wants only Atma Vidya?

a) Gudham Anupravistaha :

- Atma Vidya is a secret, hidden, not easily accessible, even Devas not sure.

b) Yasmin Idam Vicikt –Sa :

- In this everyone has a doubt.



- Is Atma Body, mind, Inert Soul, Sentient Soul, Anu, Sarvagataha, Ekam, Anekam?
- Atman beyond empherical reality, survives death, Apaurusheya Vishaya, beyond time and space.
- Such Vidya alone I want, shows Nachiketas Viveka.

Verse 21 -29 :

- Nachiketa's : Viveka, Vairagya, Teevra Mumukshutvam tested.
- Shamada Shatka Sampatti – Discipline tested and revealed in the story.
- Had concentration, focus, grasped, remembered and repeated to lord Yama, entire Nachiketa Ritual has taught by Yama.
- Had sense control.
- Titiksha shown in 3 days fast.

Conclusion :

- Nachiketa wants only Atma Vidya as 3rd Boon.
- Proves himself to be Uttama Adhikari.

Sadhana Chatustaya

Viveka

Discrimination

Real :

- Brahman

Unreal :

- Jagat – Phenomenal World.

Short Term goal :

- Finite

Ultimate Goal :

- Infinite

Vairagya

Dispassion

- Detachment from fruits of action here and hereafter.

Sat Sampatti

Discipline

- Sense organs control.

Mumukshutvam

Desire

- For liberation
- Realise self within, self in all.

Sat Sampatti Discipline

Sama

- Mind controlled.
- Rests on contemplation of the Self.
- Mind free from agitations.
- Created by its continuous desire for sense objects.

Dama

- Absorbtion of Rays of perception within the organs of knowledge and action.

Uparati

- Mind free from influence of external objects.

Titiksa

- Endure pairs of opposites – heat + cold, pleasure + pain, Honour + dishonour.
- Without grudging, lamenting feeling helpless.

Sraddha

- Faith in Scriptures

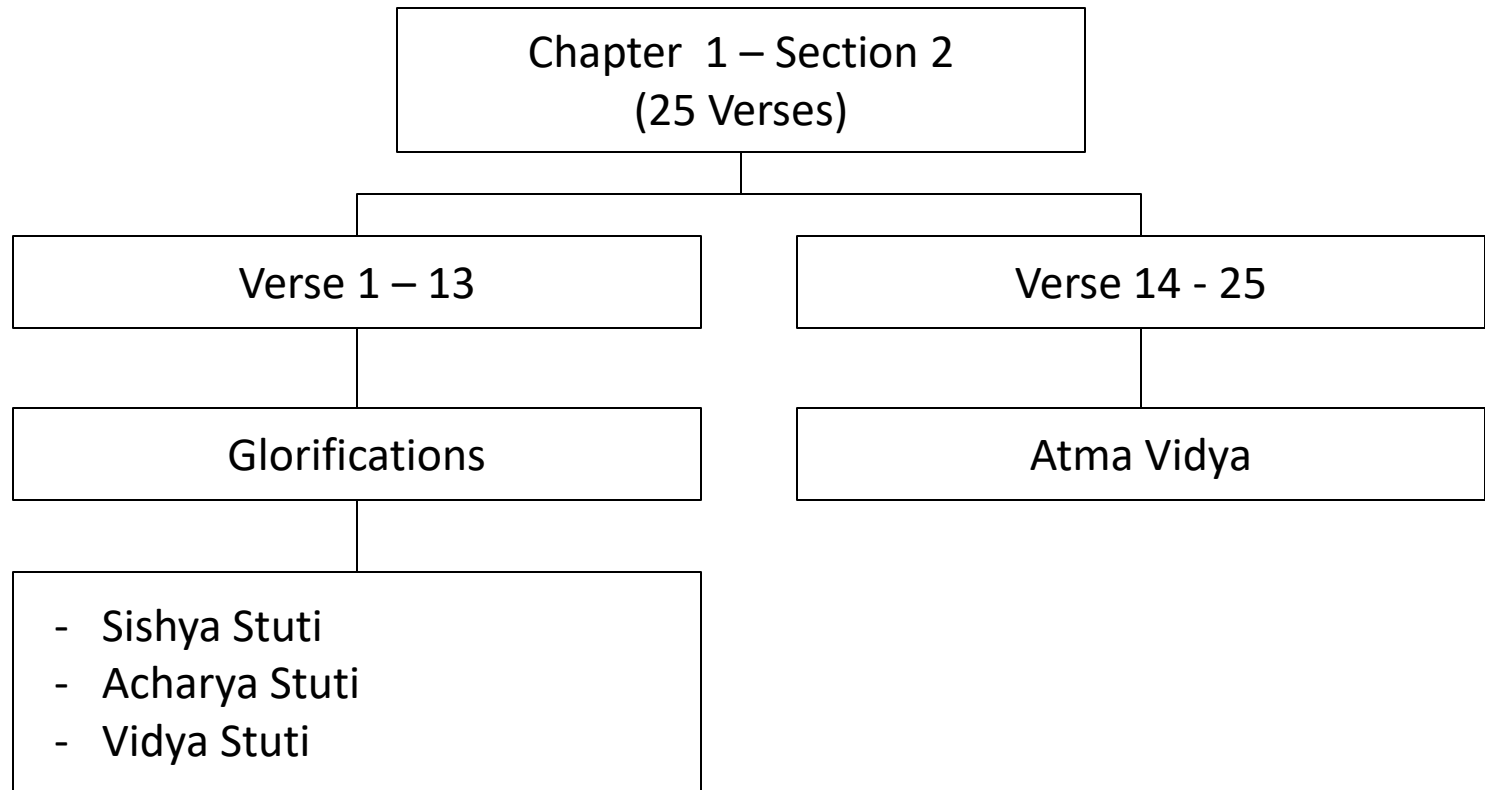
Samadhana

- Single pointedness of Mind.
- Gained by contemplation on the supreme.



CHAPTER 1

Section 2



2 Margas in Vedanta

Veda Purva	Vedanta
<ul style="list-style-type: none">a) Karma Pradhana, Kahika, Manasa Vachika.b) Improves sense organs, sense objects, environment as Karma Phalam.c) Anatma Sukhamd) Makes me extroverte) Preyas	<ul style="list-style-type: none">a) Jnana Pradhanab) Gives Jnanam about my real, Intrinsic Nature.c) Atma Sukhamd) Makes me Introverte) Sreyas

Verse 1 :

अन्यच्छ्रेयोऽन्यदुतैव प्रेय-
स्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु
भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

Anyac-chreyo 'nyad-uyad-utaiva preyas-te
ubhe nanarthe purusam sinitah,
Tayoh sreya adadanasya sadhu bhavati
hiyate 'rthadya u preyo vrnite ॥ 1 ॥

Yama said : “One is good, while another indeed is pleasant. These two having different objectives chain (bind) a man. Blessed is he who, between these two, chooses the good alone, but he who chooses what is pleasant, loses the true end (goal).” [I – II – 1]

2 Lifestyles / Margas :

Preyaha	Sreyaha
<ul style="list-style-type: none">a) Karma Marga (Materialist)b) Pravritti Marga Finite Goalc) Appeals to common Intellectd) Instinctive, Naturale) Happiness depends on what I possessf) Anatma Sukhamg) Preyarthi – Mandaha – Rajasa, Aviveki Chooses this.	<ul style="list-style-type: none">a) Jnana Marga (Spiritualist)b) Nivritti Marga Infinite Goal, Beyond Desha, Kala.c) Desirable.d) Deliberate enquiry into nature of God / Self.e) Happiness depends on what I am Gita : Chapter 7 – Verse 3.f) Atma Sukham pleasure from Insideg) Sreyarthi Dheerah Intelligent, Satvika Viveki, Chooses this.

Gita :

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७.३ ॥

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

- Nana Arthe – Means Bhinna Phalam, can't follow both simultaneously, like going north and south.
- Choose one as primary Goal, Secondary goals can be many .

Ultimate goal	Secondary Goal
a) Peace, Security, Happiness b) Parama Purushartha	a) Money, House, All Possessions b) Artha, Kama

Verse 2 :

श्रेयश्च प्रेयश्च मनुष्यमेतः
तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Sreyas-ca preyas-ca manusyam-etah
tau samparitya vivinakti dhirah,
Sreyo hi dhiro'bhi preyasos vrnite
preyo mando yoga-ksemad vrnite ॥ 2 ॥

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). [I – II – 2]

- Yama glorifies Spiritual Seeker.
- 2 Paths available for Manushyas only because they have free will.

Gita :

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६.५ ॥

Let a man lift himself by his own Self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

- Birds, Animals, programmed, Instinctive, Cow – Vegetarian, Tiger – Non Vegetarian.
- **Mantra similar to Mundak Upanishad :**

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokān karma-citān brahmano nirvedam-ayan-nasty-akṛtāh kṛtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Intelligent learns from every experience, understands limitations of Karma Phalam.
Mistake on my Dependence not on the object.

Karma Phalam - 3 Intrinsic Defects

Dukha Mishritatvam

- Pain of Acquisition, preservation, ultimate loss.
- Never pure Ananda
- Pay a price

Atruṭṭikaratvam

- Anatma Sukham has no Satisfaction, fulfillment.
- Ask for more and more.
- Compare status and worry

Bandahkatvam

- Become dependent.

- Dheerah knows problem is in him and solution in him. Does not blame wife children, Government.
- Having Analysed thoroughly Samparithya, Sreyaha, Vrinite – Chooses Jnana Marga.

Baja Govindam :

अङ्गं गलितं पलितं मुण्डं दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहीत्वा दण्डं तदपि न मुञ्चत्याशापिण्डम् ॥ १५ ॥

angam galitam palitam mundam dashanavihiinam jatam tundam I

vridhho yaati grihiitvaa dandam tadapi na mujncatyaashaapindam II 15 II

Strength has left the old man's body; his head has become bald, his gums toothless and leaning on crutches. Even then the attachment is strong and he clings firmly to fruitless desires. [Verse 15]

- Preyaha chooses Karma Marga for Yoga (Acquisition) and Kshema (Maintenance), No time for Living.

Gita :

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९.२२ ॥

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (Ksema). [Chapter 9 – Verse 22]

- Krishna says give Yoga Kshema Contract to me (Prarabdha), Offer Patram, Pushpam, Phalam, Toyam.
- Karma yoga done as preparation, stepping stone, for Shashtra Vichara, Chitta Shuddhi.

Verse 3 :

स त्वं प्रियान्प्रियरूपांश्च कामान्
अभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।
नैतां सृङ्कां वित्तमयीमवाप्तो
यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

Sa tvam priyan-priya rupams-ca kaman
abhidhyayam naciketo 'tyasraksih,
Naitam srnkam vittamayim avapto
yasyam majjanti bahavo manusyah ॥ 3 ॥

O! Nachiketas, thou hast renounced all these desires and pleasurable objects of pleasant appearances, judging them by their real merits, thou hast not accepted this “road of wealth” in which many mortals sink. [I – II – 3]

Verse 1 + 2	Verse 3
Glorification of General Seeker	Glorification of Nachiketa

- Nachiketa was wondering whether he was Dheerah or Mandah.
- Yama confirms here that Nachiketa was a Dheerah, who rejected pleasurable Sense Objects thoughtfully, with Nitya – Anitya Vastu Viveka.
- Discretion based dispassion alone lasts longer, mature.
- Without dispassion, giving up is called suppression.

Verse 4 :

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

Duram-ete viparite visuci
avidya ya ca vidyeti jnata,
Vidyabhi-psinam Naciketasam manye
na tva kama bahavo 'lolupanta ॥ 4 ॥

These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure have not shaken thee. [I – II – 4]

- Choosing Atma and choosing the world are 2 opposite paths, Can't be combined, only one can be chosen at any time.

Preya	Sreya
<ul style="list-style-type: none">- Material Goal- Based on Avidya, I am limited- Karma Marga, one has to become Karta with Body / Mind complex.- Deha Abhimana, Anatma Abhimana alone makes me Karta.- Based on ignorance of self.- Karma is ignorance solidified.- Based on self conclusion, I need people, external factors, support to be happy.- Leads to dependence, more crutches (Dandaryamanah)- Depend on the World	<ul style="list-style-type: none">- Spiritual goal- Based on Vidya, I am full, Complete.- Jnana Marga, one becomes Jnanata.- Based on knowledge of self.- Based on Atma Svarupa Jnanam, I am ever blissful.- Leads to Independence, discover inner freedom.- Depends on myself.

Example :

- Anjaneer did not know his glory, to cross the Ocean, someone had to remind him of his power.
- We have made a self Conclusion, we need to acquire things to be full and happy, Moola Avidya.

Yama :

- Nachiketa, you did not stay away from Jnana Marga inspite of many temptations.

Verse 5 :

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितं मन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

Avidya-yam-antare vartamanah
svayam dhirah panditam-manya-manah,
Dandramya-manah pariyanti mudha
andhe-niya-mana yatha'ndhah ॥ 5 ॥

The ignorant, who live in the midst of darkness but fancy themselves to be wise and learned, go round and round deluded in many crooked ways, just as the blind being led by the blind. [I – II – 5]

- A real Vidvan lives in a spirit of renunciation and lives actually a life of dedication to self purification and self knowledge.

Mundak Upanishad :

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥

Avidyayam-antare vartamanah svayam dhirah panditam manya-manah ।
janghanya-manah pariyanti mudha andhenaiva niyamana yathadhah ॥ 8 ॥

Ignorant beings existing (gloating) in the midst of ignorance, but fancying themselves to be wise and learned, go round and round oppressed and miserable, as blind people when led by the blind. [I – II – 8]

- Glorifies Viveki.
- I like my cosy comfortable crutches steeped in delusions, can't imagine dropping them.

Kaivalyo Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrajate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

- Vedanta asks you to become independent by prescribing mental renunciation, not external renunciation.

Baja Govindham :

a) Verse 1 :

भजगोविन्दं भजगोविन्दं गोविन्दं भजमूढमते ।
सम्प्राप्ते सन्निहिते काले नहि नहि रक्षति डुकृञ्करणे ॥ १ ॥

bhagovindam bhagovindam govindam bhajamuudhamate ।
sampaapte sannihite kaale nahi nahi rakshati dukriṅkarane ॥ 1 ॥

Worship Govinda, worship Govinda, worship Govinda, Oh fool ! Rules of grammar will not save you at the time of your death. [Verse 1]

- People love you if you have Wealth.

Baja Govindam :

b) Verse 11 :

मा कुरु धन जन यौवन गर्व हरति निमेषात्कालः सर्वम् ।

मायामयमिदमखिलं हित्वा बुध्वा ब्रह्मपदं त्वं प्रविश विदित्वा ॥ ११ ॥

maa kuru dhana jana yauvana garvam harati nimeshhaatkaalah sarvam I

maayaamayamidamakhilam hitvaa brahmapadam tvam pravisha viditvaa II 11 II

Do not boast of wealth, friends, and youth. Each one of these are destroyed within a minute by time. Free yourself from the illusion of the world of Maya and attain the timeless Truth. [Verse 11]

- Because of Ego, Intellectual arrogance, people can't bend.
- Science can help in objective truth, not subjective truth.
- We are led by our blind Intellect.
- Must surrender to Scriptures to know our real nature.

Verse 6 :

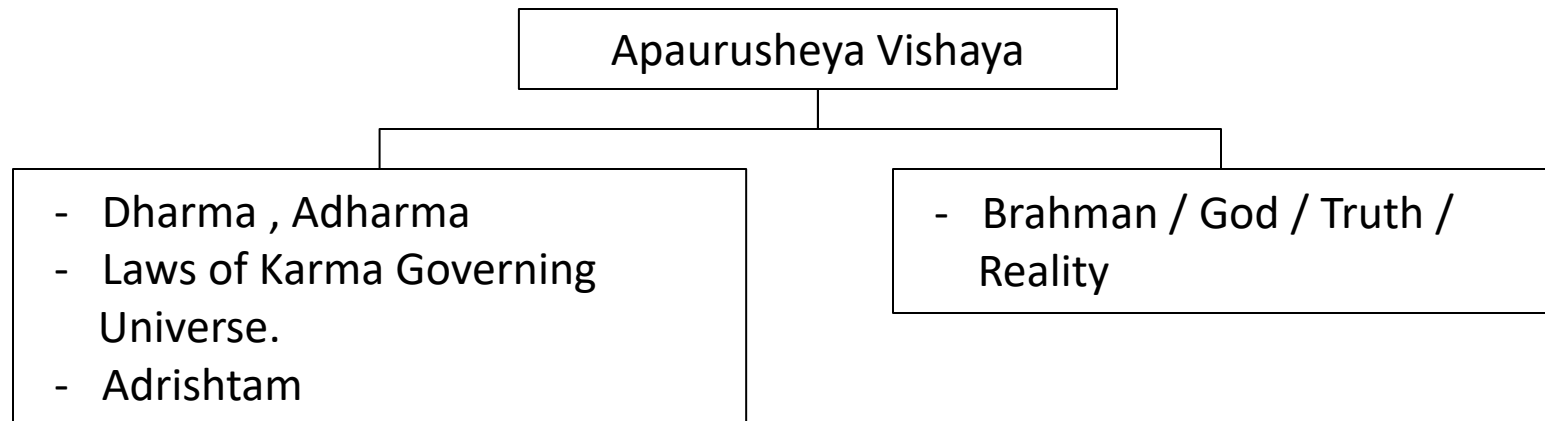
न साम्परायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी
पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

Na samparayah pratibhati balam
Pramad-yantam vitta-mohena mudham,
Ayam loko nasti para iti mani
punah punar-vasamapadyate me II 6 II

The way to the hereafter is not apparent to the ignorant man who is childish, befooled by the glamour of wealth. "This is the only world," he thinks "there is no other." Thus he falls again and again under my sway. [I – II – 6]

Verse 6	Verse 7	Verse 8
Glorifies student	Glorifies teaching	Glorifies Acharya

- We are fooled by the glamour of Wealth. Vitta Mohena Moodam which promises material comfort and entertainment.
- Only Artha and Kama pursued.
- All our instruments – Sense Organs are at the disposal of Purusha.
- Every instrument has a particular field.
- There are things outside Purusheya Pramanam in which our instruments can't operate.
- Eyes can't be operated in the field of sound, taste, touch, smell.
- Car cannot to cross ocean or fly in the Air.



- Non discrimination of Preyarthis criticised in verse 6.
- Preyar this is intellectually stunted, incapable of learning from experiences in life, have wrong priorities, childish.
- Understands values of life is for gaining freedom from sorrow, Samsara.
- Vedas are means for life of Dharma and Moksha.

Taittiriya Upanishad :

एत ह वाव न तपति । किमह साधु नाकरवम् ।
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मान स्पृणुते ।
उभे ह्येवैष एते आत्मान स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ २ ॥

etagn-ha vava na tapati | kimahagn-sadhu nakaravam |
kimaham papam-akaravamiti | sa ya evam vidvanete atmanagn sprnute |
ubhe hyevaisa ete atmanagn-sprnute | ya evam veda, ityupanisat || 2 ||

Such thoughts “Why have I not done what is good? Why have I committed a sin?” certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [II – IX – 2]

- Regrets and Guilt based lifestyle.
- Yama imprisons you in Kala and makes you think “What is life?”
- Nachiketa compared with ordinary people, Sishaya Sruti done.

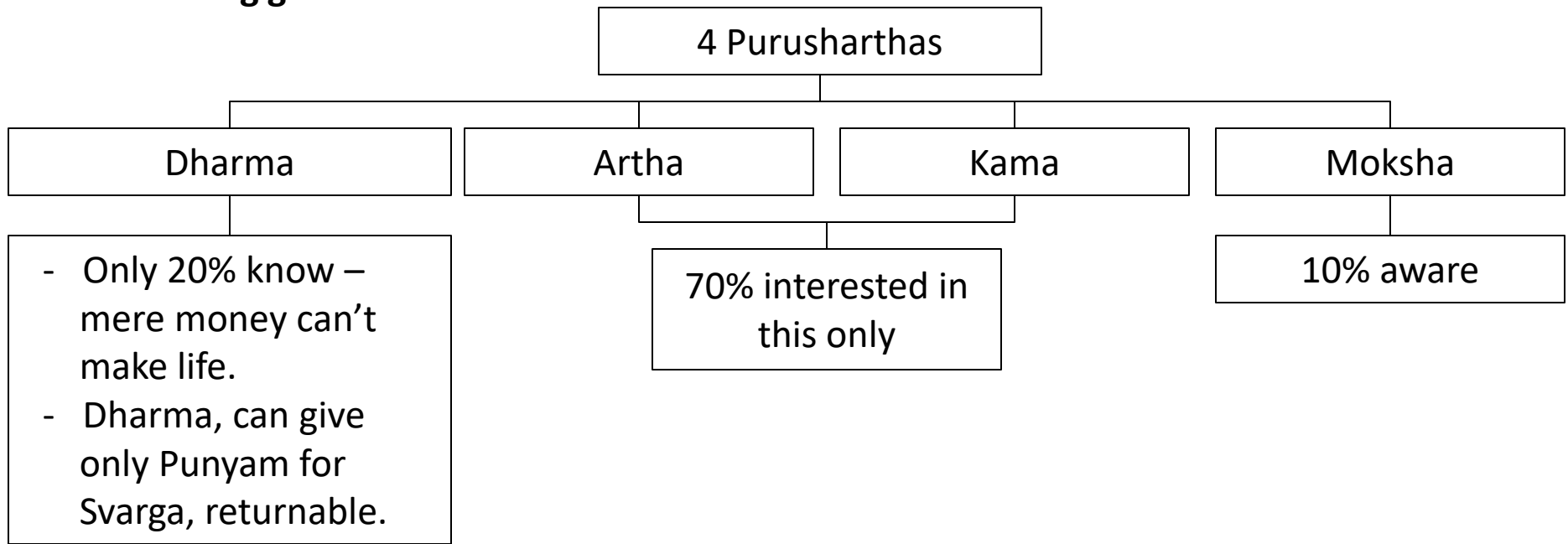
Verse 7 :

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विदुः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
srnvanto'pi bahavo yam na vidyuh,
Ascaryo vakta kusalo'sya labdha
ascaryo jnata kusalanu-sistah || 7 ||

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [I – II – 7]

Veda teaching glorification :



Mundak Upanishad :

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ १० ॥

Ista-purtam manya-mana varistham nanyac-chreyo vedayante pramudhah ।

nakasya prsthe te sukrte-'nubhutva imam lokam hina-taram va visanti ॥ 10 ॥

These ignorant men, fancy sacrificial and charitable acts as most important, do not know any other way of bliss. Having enjoyed in the heights of heaven, the abode of pleasures, they enter again into this (human life) or even inferior (animal) worlds. [I – II – 10]

Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ १.२१ ॥

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of 'going and returning' (Samsara). Chapter 9 – Verse 21]

- Those Desirous of Moksha lost in Karma, Yoga, Bhakti Namasankeertanam.

Stages	
Moksha Ichha	4%
Jnana Ichha	3%
Shastra Vichara	2%
Guru Upadesa Sravana Ichha	1%

Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanty ātmanastu kāmāya putrāḥ priyā bhavanti
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati
na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty ātmanastu kāmāya kṣātraḥ priyaḥ bhavati
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṃ kāmāya devāḥ priyā bhavanty ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanty ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanty ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty
ātmā vā are draṣṭavyaḥ—śrotavyo mantavyo nididhyāsitaḥ
nididhyāsitaḥ maitreya ātmani khalvare dṛṣṭe śrute mate vijñāta idaṃ sarvaḥ viditaḥ ॥ 5 ॥

He said, It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]

For once Sakshi only, everything is loved in the world.

- a) Communicator is wonder.
- b) Reception by student a wonder, subjective science to an objective mind.
 - Teacher who makes student receive Jnanam without objectification is rare.

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Brahman is description of my nature, observer of everything, never observed, Pratibodha Veditam, Self evident, owning up requires sharp subtle mind.

Vakta Ashcharya :

- One who talks about self is a wonder.

Ascharyo Jnanata Labdaha :

- One who knows gets it, is a wonder.
- Atma Jnanam eva Atma Praptihi.

Sad Darsanam :

सिद्धस्य वित्तिः सत एव सिद्धिः सिद्धस्य
स्वप्नोपमानाः खलु सिद्धयोऽन्याः।
स्वप्नः प्रबुद्धस्य कथं नु सत्यः
सति स्थितः किं पुनरेति मायाम् ॥३७॥

The only true attainment of a man of realisation is the awareness of the Infinite Reality. All the other powers (*siddhis*) are unreal like dreams. Will a person who has woken up from sleep take his dreams to be real? Even so, will a person established in the Reality ever come again to the life of Maya, the life of the world? [Verse 37]

- How does a seeker know?
- Kushala Anusishtitaha :
Taught by competent Acharya.

Verse 8 :

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति
अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

Na narena-varena prokta esa
suvijneyo bahuda cintyamanah,
Ananya-prokte gati-atra nasti
aniyan-hya-tarkyam-anupramanat ॥8॥

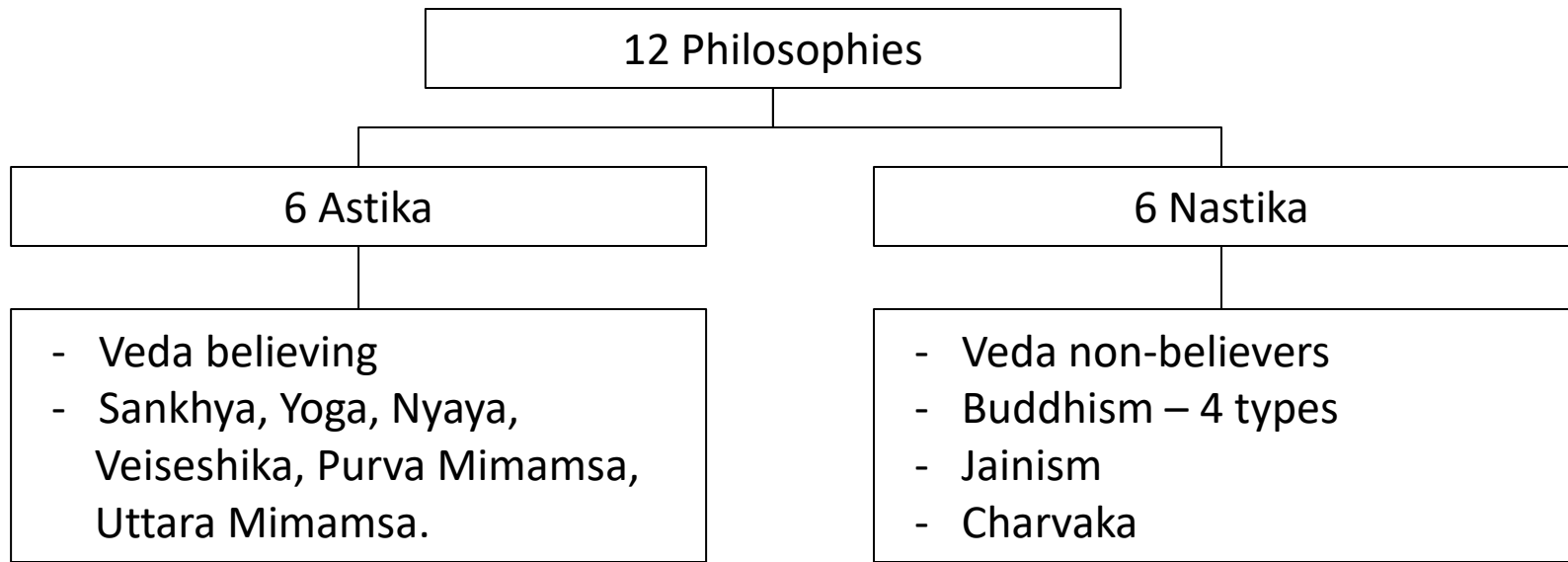
“This (Self), when taught by a man of inferior intellect, is not easy to be known, as it is to be thought of in various ways. But when it taught by another (superior) perceptor who is one with Brahman (who beholds no difference), there is no (other) way concerning it. The Self being subtler than the subtlest and is beyond argumentation.” [I – II – 8]

Acharya Stuti :

- Atma Jnanam requires an extraordinary teacher because Atma is the subtlest.
- Subtlety measured in terms of properties, Gunas.

Element	Properties	Accessible to sense organs
Earth	5	5
Water	4	4
Fire	3	3
Air	2	2
Space	1	1

- Earth Grossest, space subtlest, Atma free from 5 Gunas, not available for any instrument of knowledge.
- Every instrument studies properties not substance.
- Atma is Atarqyam, beyond logic and inference which are based on data collected by sense organs.
- Without data, conclusion is called imagination.
- Dr. needs blood test report, can't imagine and prescribe.
- Bahuda Chintamana.



- **Atma is :**
Body, Mind, Prana, Atomic, All pervading, Ekam, Anekam, Inert, Sentient, Mixture.
- Never grasped unless clearly taught by competent teacher.
- Self experimentation, enquiry, meditation will not work.
- Guru has to be Srotriya, Brahma Nishtaha.
- Srotriyaha knows method of revealing Brahman through Drk Drisya, Avasta Traya, Panch Kosha Viveka – Sampradaya (Key).
- Description of Myself :
Nithya, Shudha, Buddah, Satyam, Jnanam, Anantam.
- These words should not indicate external object but must resolve into me the Atma, subject.

- One who uses the Key to reveal the secret Atma is called Srotريا, Sampradaya Vitu in Mundak Upanishad. Here called “Ananyaha”.
- Guru for whom subject matter is the Guru Himself, Brahman is no more an object.
- When such a Guru Explains, the student helplessly understands.

Verse 9 :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्वतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketa prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when thought by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [I – II – 9]

- Yama compliments Nachiketa directly, he wants more and more discriminative students like Nachiketa.
- Self knowledge can come from an Acharya only, glorifies teacher also here.

Gita :

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

Know that by long prostration, by question, and service;
the wise who have realised the Truth will instruct you in
(that) Knowledge. [Chapter 4 – Verse 34]

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ ३.२६ ॥

Let no wise man unsettle the minds of ignorant people,
who are attached to action; he should engage them
all in actions, himself fulfilling them with devotion.
[Chapter 3 – Verse 26]

Chandogya Upanishad :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा
एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् पण्डितो
मेधावी गन्धारानेवोपसंद्येतैवमेवेहाचार्यवान् पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति २

Tasya yathabhinahanam pramucya prabruyadetam disam gandhara
etam disam vrajeti sa gramadgramam prcchanpandito medhavi
gandharanevopasampadyetai-vamevehacaryavanpuruso veda
tasya tavadeva ciram yavanna vimoksye'tha sampatsya iti II 2 II

And as someone may remove that person's blindfold and say, "Gandhara is this way; go this way, and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 – 14 – 2]

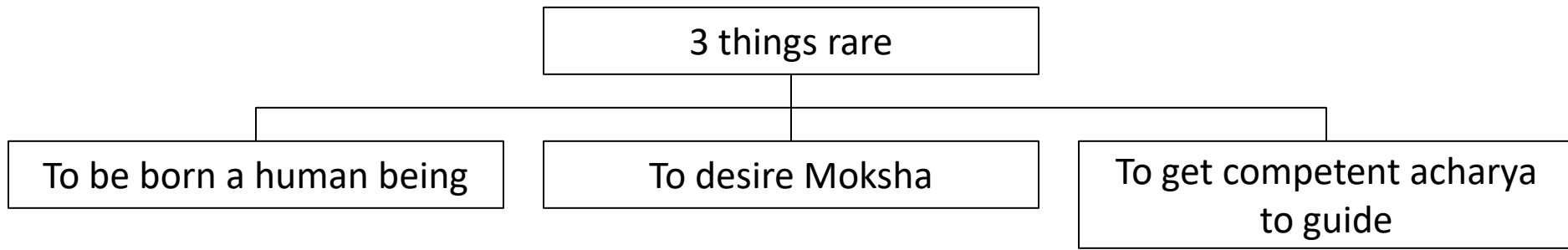
- Atma Jnanam can't be gained by logical reasoning.
- Science based on objectification, Data based.
- Tarqa and science have their own wonderful fields, but not Atma as it is never observed but the observer Consciousness.
- Science, Logic can neither confirm or reject Vedanta, as they deal with Anatma – Material field (Not Spiritual).
- Knowledge does not originate in Meditation.

Vivekchoodamani :

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

durlabham trayamevaitaddevānugrahahetukam |
manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || 3 ||

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage. [Verse 3]



- All 3 in the hands of God.
- Sravanam for student is Nididhyasanam for teacher.

Verse 10 :

जानाम्यहं शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् । ततो मया नाचिकेतश्चितोऽग्निः अनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥	Janamy-aham sevadhir itya-nityam na hya-dhruvaih prapyate hi dhruvam tat, Tato maya Naciketas-cito'gnih anityair-dravyaih prapatavan-asmi nityam 10
--	---

Know that the “treasure” is transient, for, that which is Eternal is not obtained by things which are not-eternal. Therefore, (Yet) the Naciketas-fire has been propitiated by me with the perishable things and I have obtained the Eternal. [I – II – 10]

- Nachiketa – You are superior to me.

Devata	Ishvara
<ul style="list-style-type: none"> - Jiva with exhalted body –mind complex. - Svarga attained by Karma Phalam - Hiranayagarbha post by rituals. <p>Keno Upanishad :</p> <ul style="list-style-type: none"> - Indra first got knowledge then Agni, Vayu. 	<ul style="list-style-type: none"> - Srishti Karta

Nachiketa :

- Knew limited Karma does not give limitless results.

Mundak Upanishad :

प्लवा ह्येते अट्टढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।

एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

Plava hyete adrdha yajna-rupa astadasoktam-avaram yesu karma I

etac-chreyo ye 'bhinandanti mudha jara-mrtyum te punare-vapi yanti II 7 II

Undependable (frail) is this boat of Yajna, is said to be manned by eighteen supporters on whom depend the lower cremonials. Those ignorant persons who acclaim this as the highest, are subject, again and again, to old age and death. [I – II – 7]

- Svarga, compared to Manushya Loka, relatively eternal, called Nityam.
- Nachiketa very mature, chose the highest goal Atma Jnanam.

Verse 11 :

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् ।

स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥ ११ ॥

Kamasya-"ptim jagatah pratistham krator-anantyam-abhayasya param,

Stomam-mahad-urugayam pratistham drstva dhrtya dhiro Naciketo-'tyasraksih II 11 II

The end of all desires, the foundation of the world, the endless rewards of sacrifices, the other shore where there is no fear, the praise worthy, the great and the wide – extended sphere and the abode of the soul – all these though having seen, and being wise, O Naciketas thou hast with firm resolve rejected them all. [I – II – 11]

- Brahma Padavi highest in relative world, within field of sense pleasures.

- **3 conditions required for sense pleasures :**
 - a) Sense object should be fine.
Finer sense organs, finer enjoyments.
 - b) Instrument should be fine.
Sense organs should be healthy.
 - c) Mind intellect should be mature.
- Seekers usually take up rituals to reach Brahma Loka and then for Kaivalyam (Krama Mukti).
- Nachiketa had rejected this and Yama praises him.

Verse 12 :

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

Tam dr-darsam gudam-anupravistam guhahitam gahvarestham puranam,
Adhyatma-yoga-dhigamena devam matva dhiro harsa-sokau jahati ॥12 ॥

“The wise sage, renounces joy and sorrow by means of meditation on the inner Self, recognises the Ancient, who is difficult to be seen, is hidden in the cave of the heart, dwells in the abyss, is lodged in the intelligence and seated amidst miserable surroundings indeed.” [I – II – 12]

- Hiranayagarbha is the state of total mind, one can reach through meditation.
- Awareness principle is subtler, greater truth which is beyond the Ahamkara in each Soul.

a) Puranam :

- Atma is unborn, nor will ever decay or die.

b) Durdarsam :

- Sense organs and mind cannot know Atma as an object.

c) Atma is inner essence of five matter sheaths, like steam is the inner core of water.

d) Hidden in the case of the heart :

- Atma is realised when the mind and intellect are controlled.

e) Gahvarestham :

- Atma exists as the core of Individual.

f) Adhyatma Yoga :

- Yoga root is Yuj – To Yoke horses, Bull.
- Means disciplining the mind and activities of the body.
- “Samadhan” - Thoughts withdrawn from sense objects.
- Yoga is a method to develop the power of Intuition to experience the Atman.
- The process of communication with the self is Yoga.
- Samsara is pair of opposites – Heat and cold, Joy and sorrow, success and failure, praise and insult.
- Sage becomes the illuminator, knower of these opposites states of mind, witness.

Verse 13 :

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा विवृतं सद्य नचिकेतसं मन्ये ॥ १३ ॥

Etac-chrutva sam-parigrhya martyah pravrhya dharmyam-anum-etam-apy,
Sa modate modaniyam hi labdhva vivrtam sadma Naciketasam manye ॥ 13 ॥

Having heard and well gasped this (the Self), the mortal abstracting the virtuous Atman and attaining this subtle Self (this intangible Spirit), rejoices, because he has obtained that which is the cause for all rejoicing. I think that the abode of Brahman is wide open for Naciketas. [I – II – 13]

- Atman is the pure intelligence by which we can drop the delusory identification with the body – Mind Equipment.
- Having gained the greatest Joy of Atma, one crosses all sorrows.
- Brihadaranyaka Upanishad :
Mother loves a child for the sake of Joy that the child can give it to her.
- Husband loves wife because of the joy she can give to himself.
- Love for our self is the highest.
- Atma the divine spark is the very source of life because of which the intellect, body and mind seem to be active.
- Thus thinking Yama concludes, Nachiketa is ready for Adhyatma Yoga.

Verse 14 : Important Verse

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

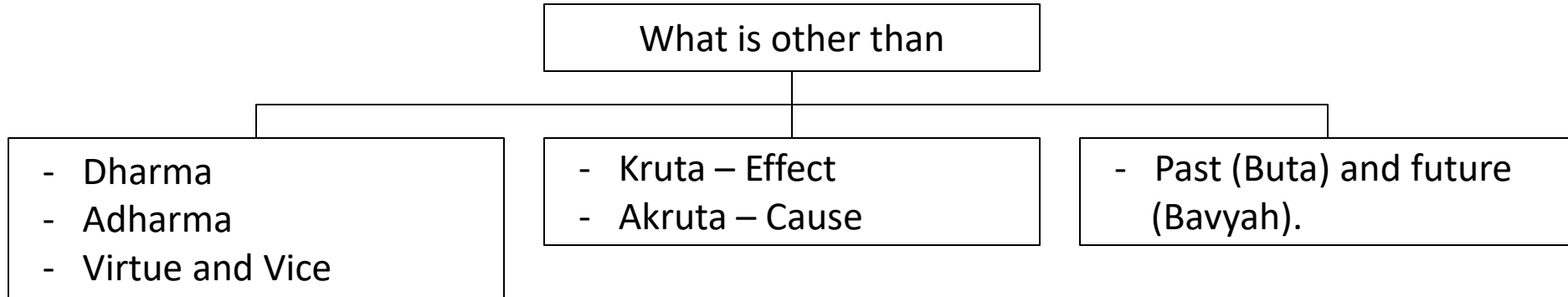
Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- 3rd boon repeated.

Nachiketa asks :



- What lies beyond the 3 states of consciousness.
- What is that pure consciousness knowing which everything is known in the world.
- Here Nachiketa defines Atma as absolute Principle beyond cause and effect, past, present and future.
- Rest of Upanishad is lord Yama’s answer to this question in 3rd boon.

Verse 15 :

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥ १५ ॥

Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti,

Yad icchanto brahma-caryam caranti tat te padam sangraheṇa bravimya-om-ity-etad ॥ 15 ॥

Yama said : The goal (word) which all the Veda-s declare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacarin, that goal (word) I will briefly tell thee. It is Om.” [I – II - 15]

- Yama’s teaching begins from this verse.
- Brahman / Atma which Nachiketa wants to know is too subtle for many to comprehend.
- Yama prescribes Omkara Upasana as Sadhana in verses 15, 16, 17.

Two Types of Mukti

Jeevan Mukti / Sadhyo Mukti

First Step

- Omkara Saguna Upasana for sharpening mind.

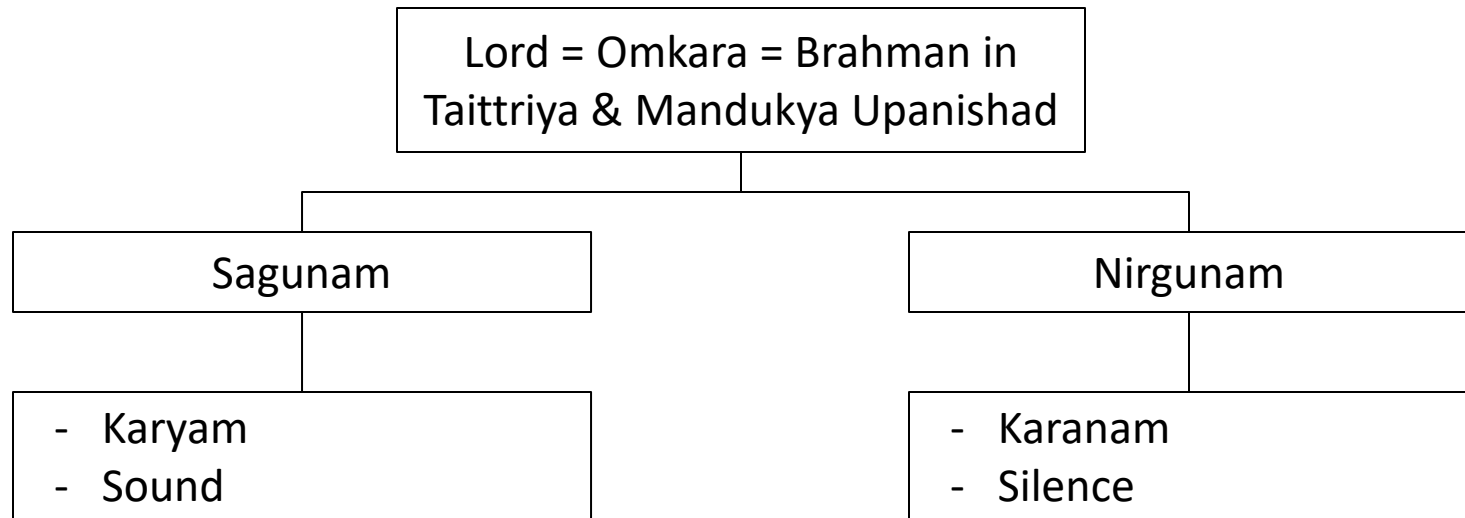
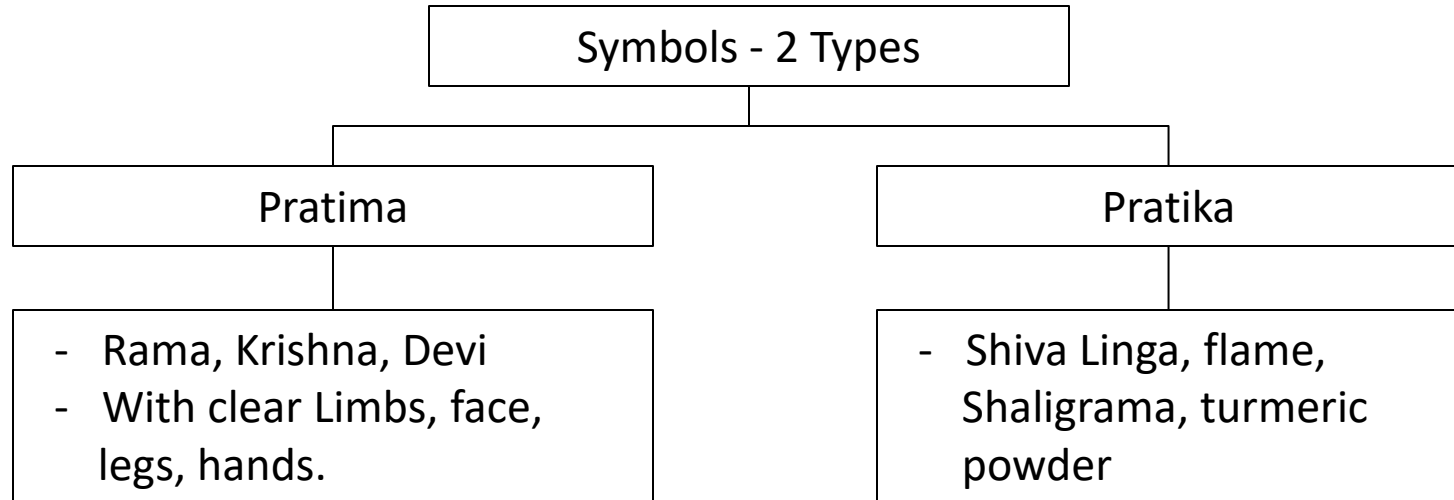
Second Step

- Nirguna Vichara
- Get Aham Brahma Asmi Jnanam here and now and gain Mukti.

Krama Mukti

- Practice Omkara Upasana till death.
- Gain Brahma Jnanam in Brahma Loka and gain liberation.

- Verse 15 – Introduces Omkara as symbol for Brahman.



a) Sarva Veda Yatu Padam Amananti :

- Goal, destination of all Vedas is Brahman.

Veda Purva	Vedanta
<ul style="list-style-type: none">- Prescribes goals of life- Do rituals and attain Dharma, Artha, Kama.- Real goal of Dharma, Artha, Kama, is Vairagyam by Parikshya Lokan (Hidden Agenda).- Detachment from them as they are finite.	<ul style="list-style-type: none">- Goal is Moksha - Purnatvam

- Veda prescribes Ritham, Satyam, Rituals, Values, Sadhana Chatustaya Sampatti.
- The goal for which Sanyasis spend their life is “OM” in brief.

Gita :

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्वतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ८.११ ॥

That which is declared Imperishable by the Veda-knowers;
That into which, the self-controlled and desire-free enter;
That desiring for which brahmacharya is practised – that goal
I will declare to thee in brief. [Chapter 8 – Verse 11]

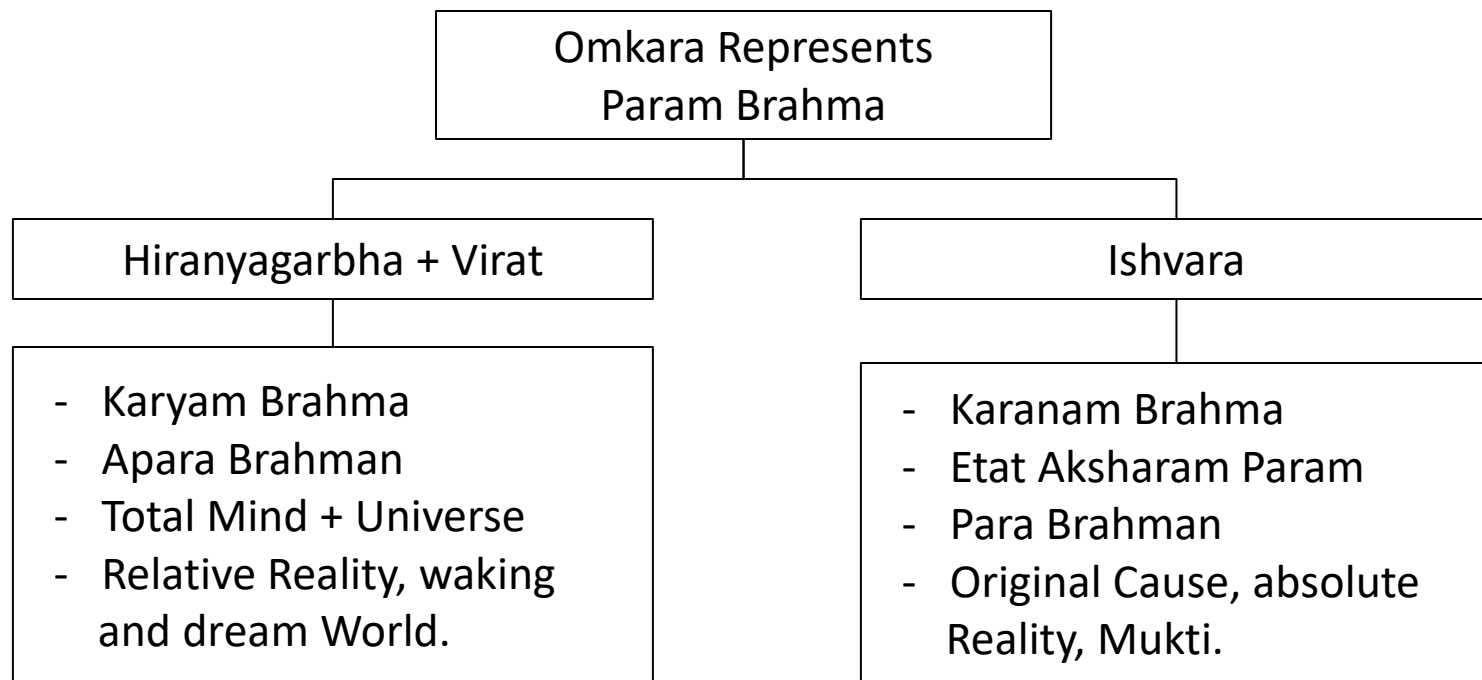
Verse 16 :

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

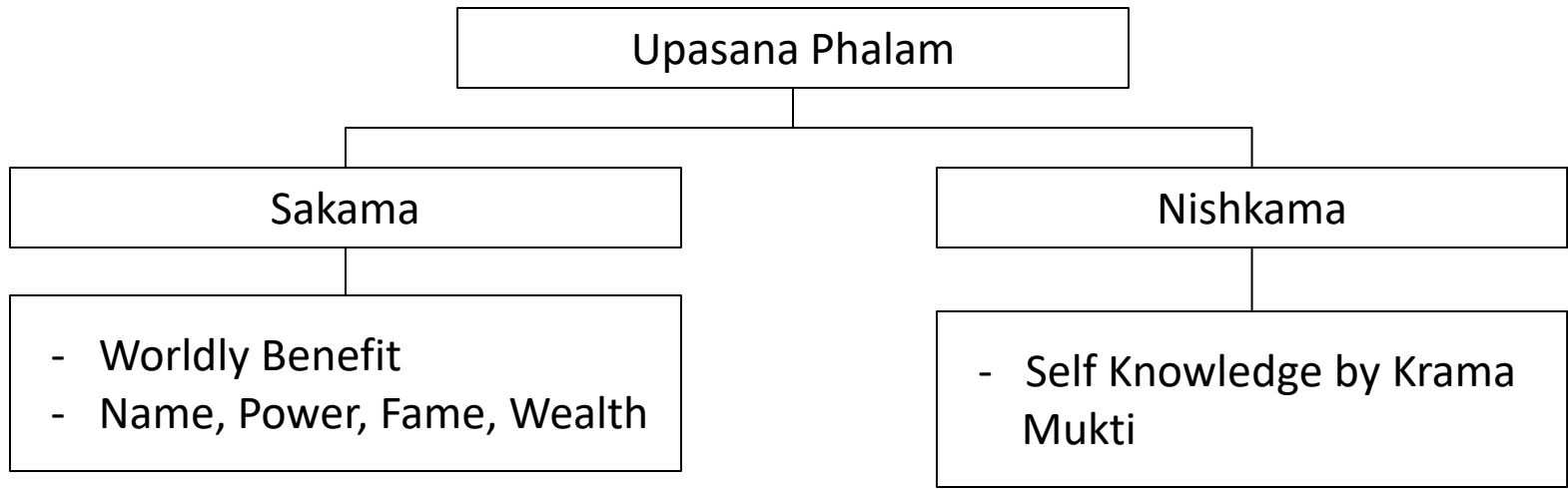
Etad-dhyeva-ksaram brahma etad-dhyeva-ksaram param,
Etad-dhyeva-ksaram jnatva yo yad-icchatī tasya tat ॥ 16 ॥

This word is verily Brahman alone, this word is also the highest, he who knows this word obtains, verily, whatever (of the two) he desires. [I – II – 16]

- How to practice Omkara Upasana?



- Jnatva = Dhyatva – Meditate.



- Hiranyagarbha has power over Natural forces, Control over Thunder, Lightening.
- Omkara Upasana gives sense pleasure, Lokas and Krama Mukti.
- Gains an Identity in the end Ayam Aham Asmi – “this I am.”

Verse 17 :

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
 एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

Etad alambanam srestham, etad alambanam param,
 Etad alambanam jnatva, Brahma loke mahiyate II 17 II

Most glorious is this support, this is the supreme-most support, He who has realised (known) this support comes to be adored (worshipped in the world of Brahmaji – the Creator. [I – II – 17]

- Omkara is the greatest symbol of the Lord.
- Upasaka gets Brahma Loka.
- Nishkama Upasaka seeks Brahma Loka, Chaitanyam.

- With desire, we go to a loka, place where desires are fulfilled.
- Where is Brahma Chaitanyam?
- Pratibodha Veditam Matam.
- In every transaction it is there.
- He will recognise Consciousness is Brahman.

Verse 18 :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

- Upanishad teaching starts here like Chapter 2 – Verse 11 of Gita.

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- Atma definition in Gita Chapter 2 – Verse 20 is borrowed from Katho Upanishad Chapter 2 – 2 – 18.

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- What is nature of Atma?
- 9 Features – Indicators

a) Vipaschit :

- Sarva Prakashaka Chaitanyam, Jnana – Vijnana Svarupa.
- All Illumining Consciousness.
- **5 Steps of Understanding :**
 - 1) Not part, product, property of Body.
 - 2) Independententity, pervades body.
 - 3) Not limited by Boundaries of body.
 - 4) Continues after death of body.
 - 5) Surviving Consciousness can't transact because of lack of medium.

b) Na Jayate, Mriyate :

- Consciousness is neither born nor dies.
- Shad Vikara Rahita.
- Not subject to modification and change like body.
- Asti (Potential Existence) Jayate (Birth), Vardate (Growth), Viparinamate (Metamorphosis – Changes), Apakshiyate (Declines), Vinashyati (Destruction).
- Time responsible for all changes.
- Atma Nirvikara Chaitanyam.
- Does not fall within realm of time.

Bhaja Govindam :

दिनयामिन्यौ सायं प्रातः शिशिरवसन्तौ पुनरायातः।
कालः क्रीडति गच्छत्यायु-स्तदपि न मुंचत्याशावायुः॥१३

dinayāminyau sāyam' prātaḥ śīśiravasantau punarāyātaḥ |
kālaḥ krīḍati gacchatyāyuh tadapi na muñcatyāśāvāyuh || 13

Night follows day, evening follows the morning, winter and spring repeat themselves. Time plays and the life is running out. But the force of desires never lessens. [Verse 13]

c) Ayam Na Kutaschitu :

- Consciousness does not arise from anything, it is not an effect, Product Karyam.

d) Na Babuva Kaschit :

- Does not become anything.
- Not cause for Anything.
- Independent Substance.
- Seed : Cause of tree, becomes tree.
- Atma neither cause nor effect.
- Nachiketa question in verse 14.

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat kṛta-kṛtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada || 14 ||

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- What is beyond cause and effect.
- Answer – “Atma”.
- Mandukaya Upanishad – 3rd Chapter – 48 Verses explains 2nd line of this mantra “Ajati Vada”.

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kascij-jayate jivah sambhavo-'sya na vidyate I
etat-tad-uttamam satyam yatra kincin-na jayate II 48 II

No Jiva – the ego-centric separative creatures – is ever born. There does not exist any cause (which can produce them as its effect). This (Brahman) is that highest Truth where nothing is ever born. [III – K – 48]

- Nayam Kutaschin na Babuva Kaschit.

e) Therefore Ajaha :

- Atma is birthless.

f) Nityaha :

- Deathless, Eternal.

g) Sashvataha :

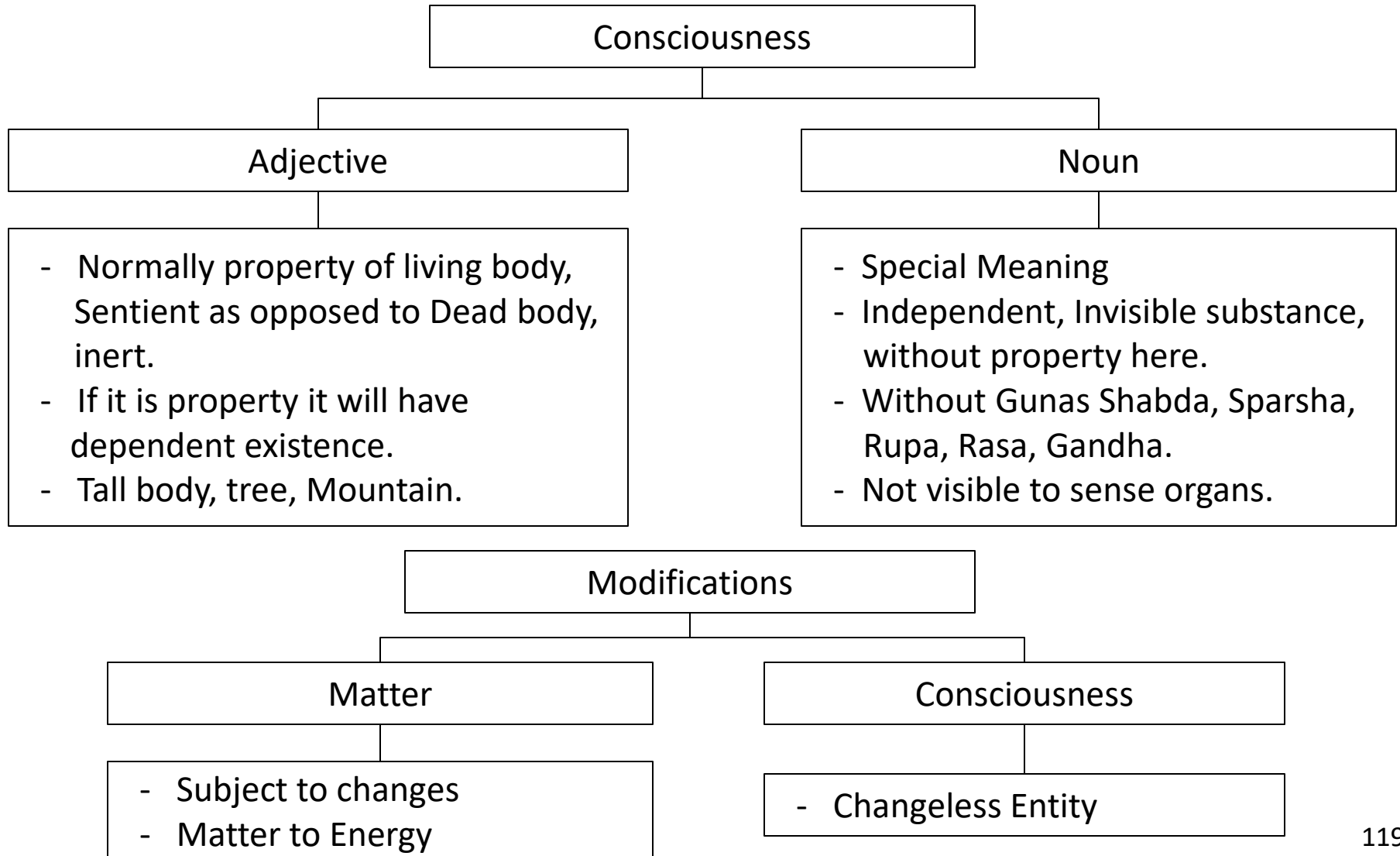
- Decayless

h) Purvaha :

- Vriddhi Rahitaha, Growth Less.
- Beyond Increase and decrease.

i) Na Hanayate :

- Does not undergo Parimana, modification.
- Not afflicted by time or Shrinkage.
- No Metamorphosis.



Two Main Features in this Verse

Chaitanya Svarupam

Nirvikara Svarupam

Verse 19 :

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;
Ubhau tau na vijanito, nayam hanti na hanyate ॥ 19 ॥

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

Two features here

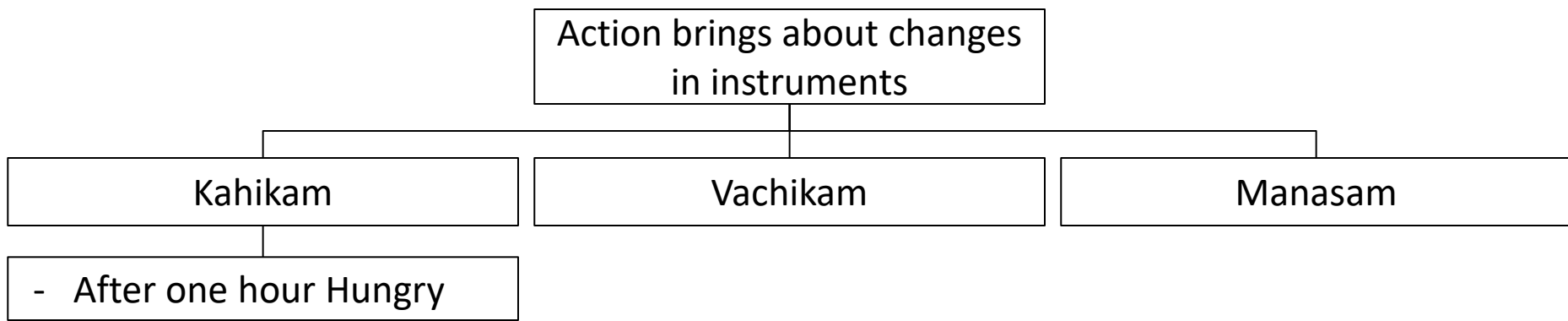
Akarta

- Not doer of Action
- Karma Sambandha Rahita

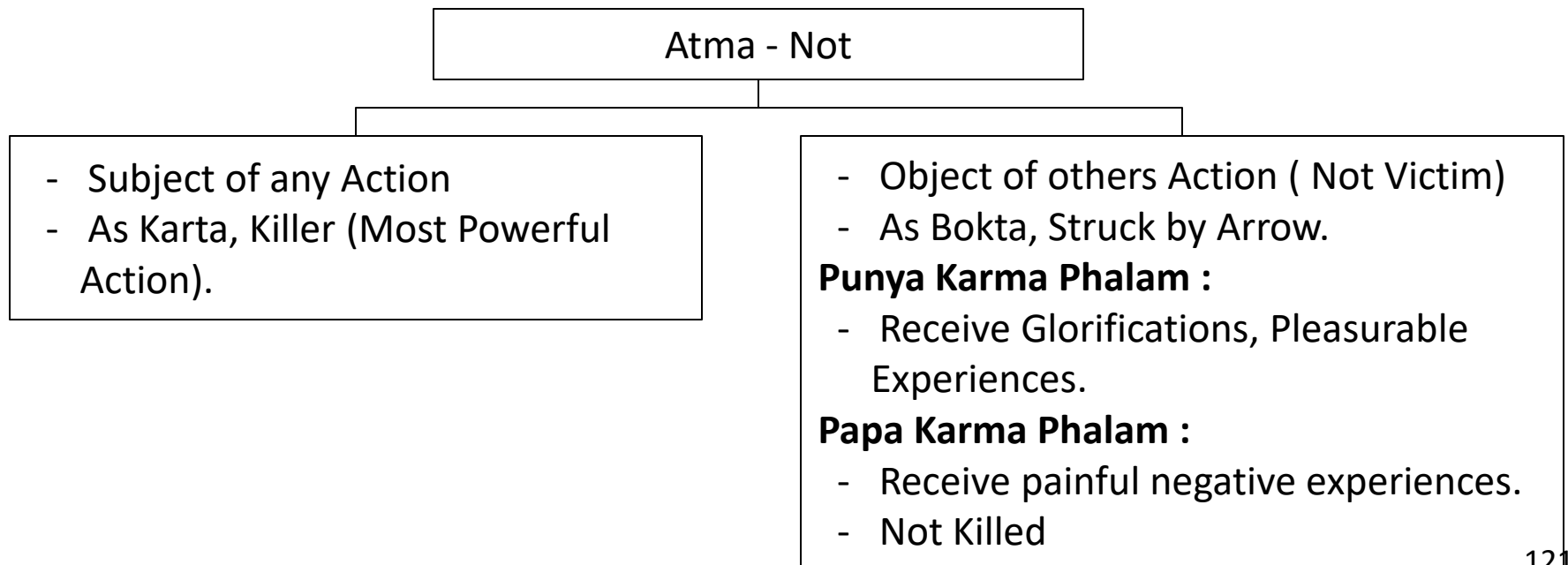
Abokta

- Not reaper of result of Action
- Karma Phala Sambanda Rahita

- Why Atma is Akarta, Abokta?
- Action means change on part of Agent.
- Body called Karta, can move in space from one place to another.
- Capable of doing Action.



- Consciousness can't do action, therefore can't reap result of Karma, therefore Abokta.
- Consciousness has no Sanchita, Agami, Prarabda, Karmas.
- Agent of Karmas undergoes Birth and Death.
- Atma is Nithya Mukta Svarupa free from Samsara.
- Yama Presents in different Grammatical Language.



- Atma Sarva Vyavahara Agochara, all transactions in which you are subject or object.

a) Hanta Chet Manyate :

- Person thinks I am Subject of Action, Actor, Killer, Doer.

b) Hantah Chet Manyate Hatam :

- Another says I am object of other's Action, Victim of Action.

c) Ubau Tau Na Vijahataha : Yama's Verdict

- Both do not know, are ignorant.

d) Ayam Na Hanti :

- Atma neither doer or Victim of any action.
- Most of the pains in our life are in the form of hurt or Guilt.

Example :

a) Son did this to me.

- Take experience from others, leads to Hurt.
- Hurt generated as Bokta, Object.

b) I did this to my parents – Guilt.

- Guilt generated as Karta Subject.

Taittiriya Upanishad :

एत ह वाक् न तपति । किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मान स्पृणुते ।
उभे ह्येवैष एते आत्मान स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ २ ॥

etagn-ha vava na tapati I kimahagn-sadhu nakaravam I
kimaham papam-akaravamiti I sa ya evam vidvanete atmanagn sprnute I
ubhe hyevaisa ete atmanagn-sprnute I ya evam veda, ityupanisat II 2 II

Such thoughts “Why have I not done what is good? Why have I committed a sin?” certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [II – IX – 2]

- Moksha = Freedom from hurt and guilt.
- How Jnani transcends Karta Bhokta?

Gita :

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ ३.२७ ॥

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

- Sense organs, body, mind are Karta - Bokta, Ahamkara – I own up Chaitanyam behind them all and I am free from both hurt and Guilt.
- Keep doing actions with good motive. Do not allow day to day transactions to develop into hurt and guilt.
- In old age, only hurt and guilt thoughts come as I can't be Karta - Bokta anymore.

Gita :

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ २.१९ ॥

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain. [Chapter 2 – Verse 19]

- Taken from this verse.

Verse 20 :

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-aniyan mahato mahiyan Atmasya jantor-nihito guhayam,

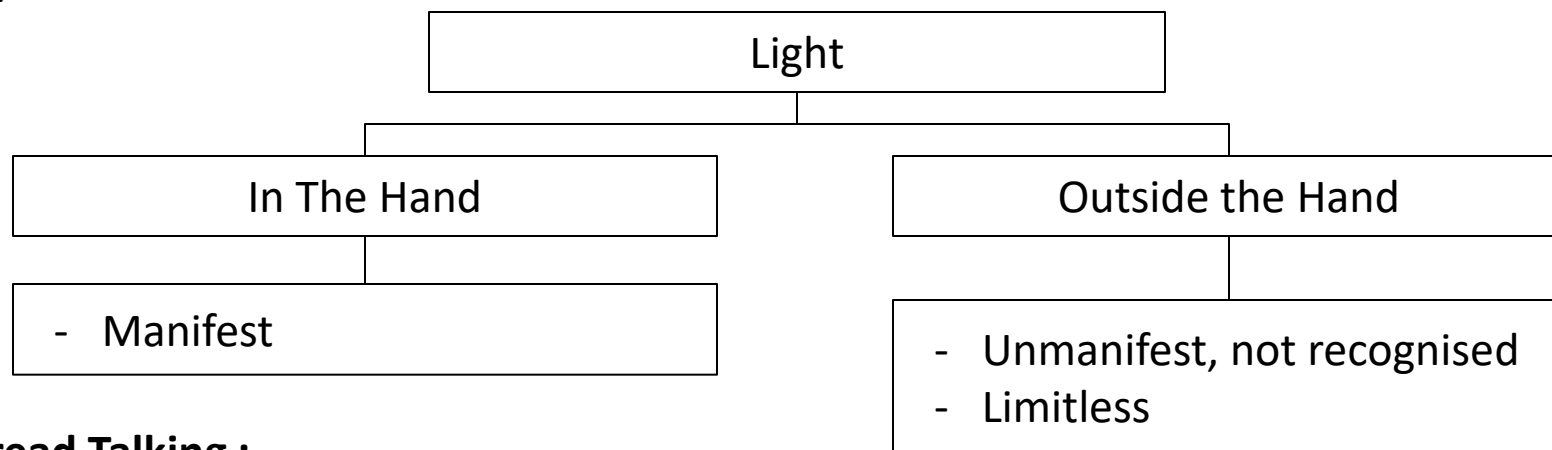
Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah ॥ 20 ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

- Atma Chaitanyam not confined to physical body but pervades entire creation, Sentient and Insentient, Adhistanam.
- Consciousness is in the body also.
- One who holds onto this Consciousness is free from Sorrow.

Example :

a)



b) Thread Talking :

- I am in and through all flowers (Bodies).
- I remain when flowers wither away, some flowers fresh, bright.

- All bodies threaded together by invisible Consciousness.
- “Isness” pure existence is in and through entire creation.

Dakshinamurthy Stotram :

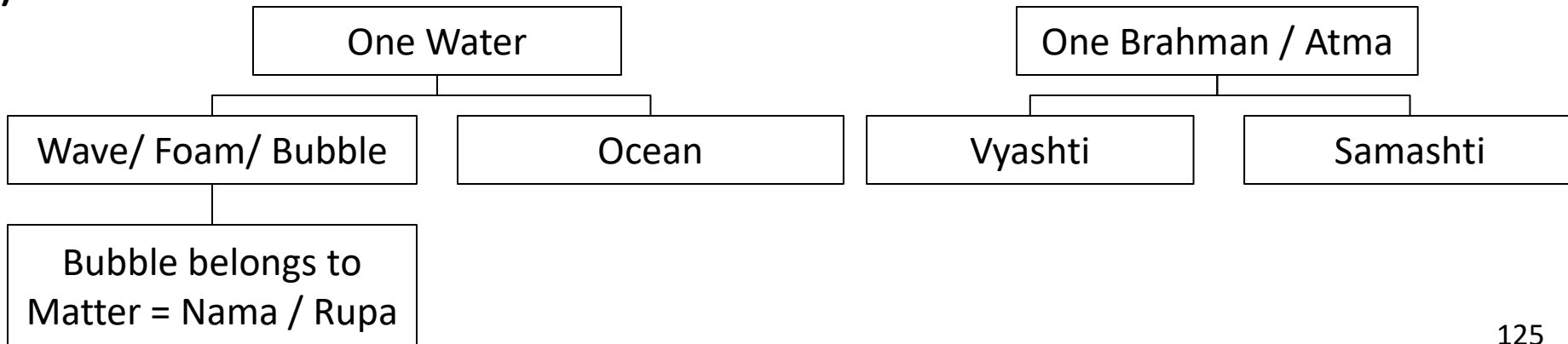
यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

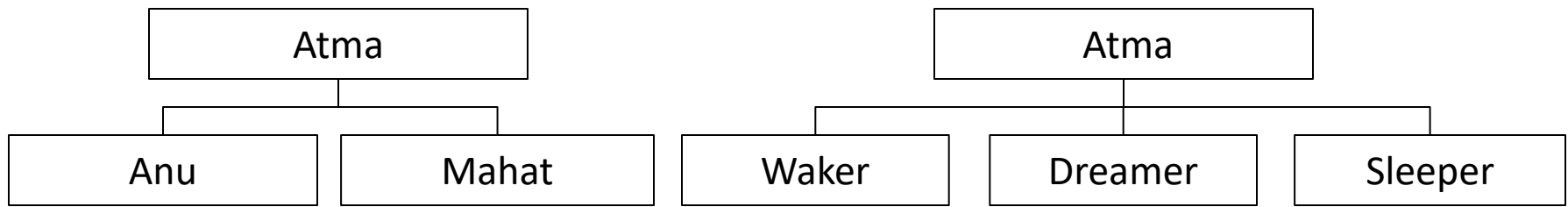
Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

18 th Verse	20 th Verse
Chit Rupam – Vipashchit	Sat Rupam

c)





a) Is Atma Anu or Mahat?

- By itself it is neither Waker, Dreamer, Sleeper.
- Associated with Name and form, it appears Anu or Mahat.
- Where is Atma to be found?
- Atma is thread in entire creation.
- **Example :**
 - a) It is like wave going in search of Water.
 - b) Dress in search of threads.
 - c) Jiva in search of Parmatma for liberation.

b) Atma is Nihitam Guhayam :

- Atma is located in minds of Jantu – Living Beings.
- **Example :**

In meditation, feel yourself I am that Atma which is aware of blankness as in sleep.
- Atma is present as I the witness of the mind, can be realized only when mind is Quiet.
- 3 States of Consciousness is property of mind, attribute of mind.

- Atma is Turiyam, never seen as object, eternally a subject, immortal.
- Atma has to be owned up as witness of the mind.
- Arrival of wave not displacement of Water.
- Arrival of thoughts in Dream and waking not displacement of Atma Chaitanyam.
- I observe Silence, blankness as witness of blankness.
- Atma not matter of searching finding, objectifying but owning up as the subject.

c) Who can own up Atma?

- One condition lord Yama mentions here.
- Akrutuhu – One without a restless mind, without desires, expectation.
- Not a noisy, crowded, busy, preoccupied mind, when we are Identified with our thoughts.
- We lose sight of ever evident Consciousness.
- How to discriminate mind and Consciousness?
- Desires do not displace Consciousness, desires distract consciousness, attention, Awareness.
- I am Sakshi, Atma, free but preoccupied with the pressure of thoughts, happenings around.
- Need relaxed mind to notice, recognise Atma.

- **Example :**

Go to Airport, waiting to see friend coming from Airport, forget to notice surroundings.

- Akratuhu is relaxed person without Agenda, Plans, Motive.
- Such a person can appreciate Atma Svarupam.
- **Example :**
 - Daytime in busy market place can't hear tick of clock.
 - In midnight in same place can notice.
- Akratuhu Tam Pashyati.
- One with Viveka, Vairagyam, Sadhana Chatushtaya Sampatti can recognize, realize Atma.
- Here Vairagyam emphasised.

d) Mahimna Atma :

- Akratuhu sees glory of real self.

e) Dhatu Prasadat :

- By grace of sense organs – Jnana Indriyas, Karma Indriyas, mind instruments.
- Hence we chant Shanti Mantras.

i. Om Bhadram Karnebhi...

ॐ भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः।
 स्थिरैरङ्गैस्तुष्टुवाग्मस्तनूभिः। व्यशेम देवहितं यदायुः।
 स्वस्ति न इन्द्रो वृद्धश्रवाः। स्वस्ति नः पूषा विश्ववेदाः।
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः। स्वस्ति नो बृहस्पतिर्दधातु।
 ॐ शान्तिः शान्तिः शान्तिः॥

om bhadram karṇebhiḥ śṛṇuyāma devāḥ | bhadram paśyemākṣabhiryajatrāḥ |
sthirair aṅgaistuṣṭuvāgmsastanūbhiḥ | vyaśema devahitaṁ yadāyuh |
svasti na indro vṛddhaśravāḥ | svasti naḥ pūṣā viśvavedāḥ |
svasti nastārṁkṣyo ariṣṭanemiḥ | svasti no bṛhaspatirdadhātu |
om śāntiḥ śāntiḥ śāntiḥ ||

Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!

ii. Aapyayanthu mamangani....

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो
बलमिन्द्रियाणि च सर्वाणि
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोद
निराकरणमस्त्वनिराकरणं मेऽस्तु
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु
ॐ शान्तिः शान्तिः शान्तिः

*Om apyayantu mamangani vak pranascaksuh
srotramatho balamindriyani ca sarvani
Sarvam Brahmapanisadam ma'ham Brahma nirakuryam ma ma Brahma nirakarot
anirakaranamastvanirakaranam me stu
Tadatmani nirate ya Upanisatsu dharmah te mayi santu te mayi santu
Om Santih! Santih! Santih!*

May my limbs, speech, prana (vital air) eye, ear, strength of all my senses grow vigorous. All (everything) is the Brahman of the Upanishad-s. May I never deny the Brahman. May the Brahman never spurn me. May there be no denial of the Brahman. May there be no spurning by the Brahman. Let all the virtues recited by the Upanishad-s repose in me delighting in the Atman! May they in me repose! Om Peace! Peace! Peace!

f) What is the result of this knowledge?

Vita Shokha Bavati :

- Free from sorrow, Grief, eternal complaint gone.

Gita :

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम्।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ २.८ ॥

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled dominion on earth, or even lordship over the gods. [Chapter 2 – Verse 8]

- My grief is so intense, all my possessions will not help me to come out of this grief.
- Grief of humanity goes only by one method, owning up my higher nature.

Gita :

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- One has to claim Atma Chaitanya Svarupam to obtain freedom from sorrow is essence of this verse.

Conclusion :

- In this verse, Sarva Adhithanam of Atma is emphasised, inner essence of everything.
- Atma is the basic substance out of which whole creation is made.

Substance - Karanam	Product – Effect - Karayam
<ul style="list-style-type: none"> - Wood - Gold - Atma Chaitanyam 	<ul style="list-style-type: none"> - Furniture - Ornaments - Universe

- One Substance – Chaitanyam in manifest form is Jiva – Jagat – Ishvara.

Verse 21:

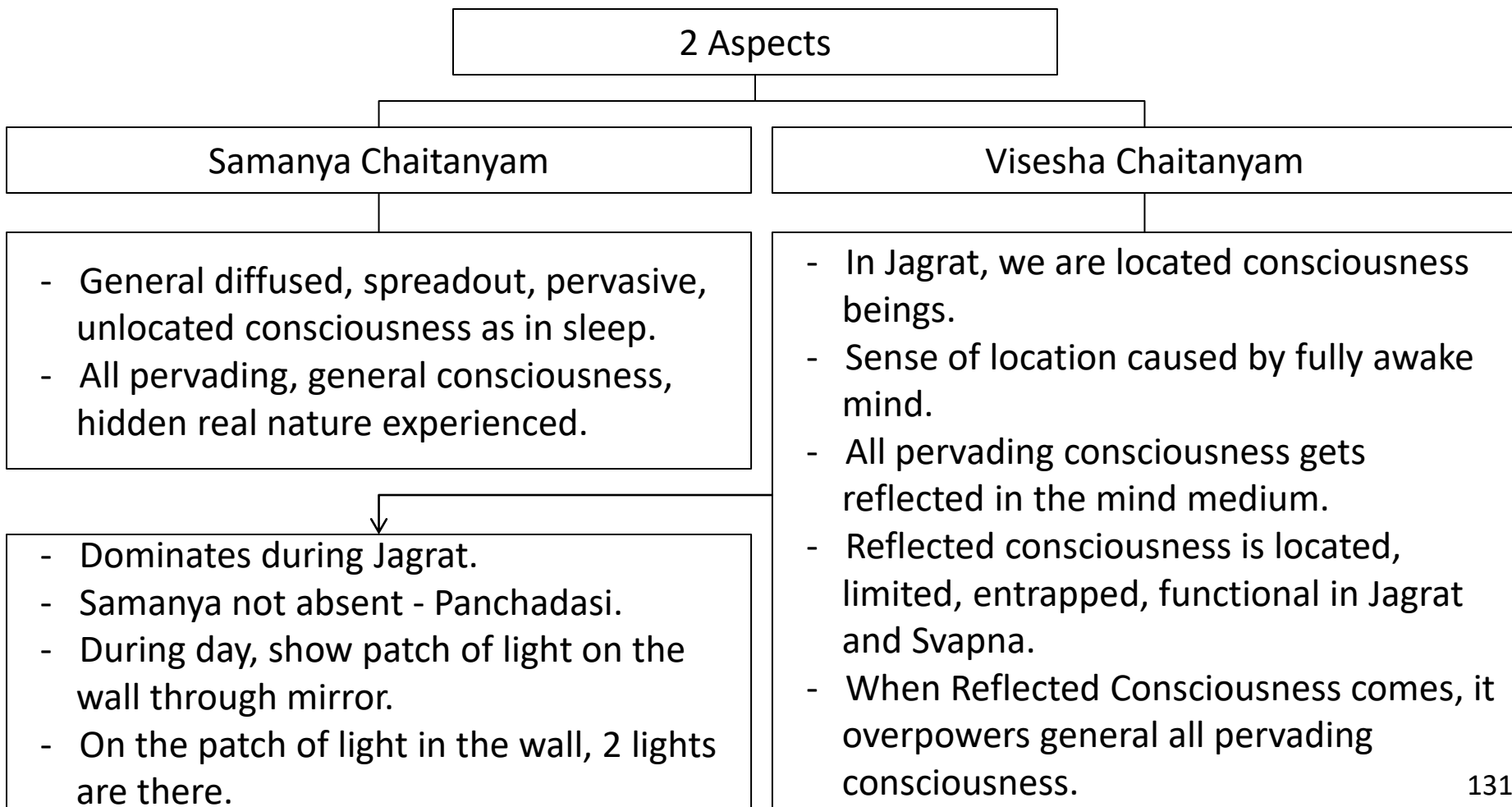
आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Asino duram vrajati, sayano yati sarvatah,

Kastam mada-madam devam, madanyo jnatum-arhati ॥ 21 ॥

Sitting he travels far ; lying he goes everywhere, who else, therefore, save myself is able to comprehend the God, who rejoices and rejoices not? [I – II – 21]

- Two aspects of Subtle universe to be carefully understood.



2 Lights

Original Sunlight

Reflected Light

- Where reflected light is there, general sunlight also present but overshadowed by Surya Prakasha.
- Remove mirror, Samanya Surya Prakasha alone remains.

In this body, 2 Consciousness

Samanya Chaitanyam

- Non Travelling
- Dominant in Sleep State
- Not required because Vishesha Chaitanyam always overpowers.
- Nirupadhika
- Unlocated

Vishesha Chaitanyam

- Atma Appears to be located in waking and dream.
- Atma Chaitanyam seems to travel because of movement of reflecting medium, entrapping mind.
- At death mind travels, it appears as though Atma travelling from one body to another.
- Sophadika

a) Aseenaha Duram Vrajati :

- Visesha Chaitanyam travels far and wide in Jagrat.

b) Shayana Yathi Sarvatah :

- In sleep mind resolves, Visesha Chaitanyam resolves.

Vedantic Theory of Perception :

Science :

- Light travels through my sense organs and then wall seen.

Vedanta :

- Mind and Reflected Consciousness travels and pervades wall.
- When Vishesha Chaitanyam pervades object, object is known.
- In wall Samanya Chaitanyam is there. I can't know it till Visesha Chaitanyam is there.

Dakshinamurthy Stotram :

नानाच्छिद्रघटोदरस्थितमहादीपप्रभा भास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram
Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |
Jaanaam-Iiti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

Verse 23 :

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ २३ ॥

Na ayam-atma pravacanena labhyo na medhaya na bhuna srutena,
Yam evaisa vrute tena labhyah tasyaisa atma vivrnute tanum svam II 23 II

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature. [I – II – 23]

Diversion topic :

- Atma Svarupam to Jnana Sadhana.

Verse 23 + 24 :

- Sadhanas required for Atma Jnanam.
- Mind has to be specially prepared for self knowledge.
- Same mantra in Mundak Upanishad – Chapter 3 – 2 – 3

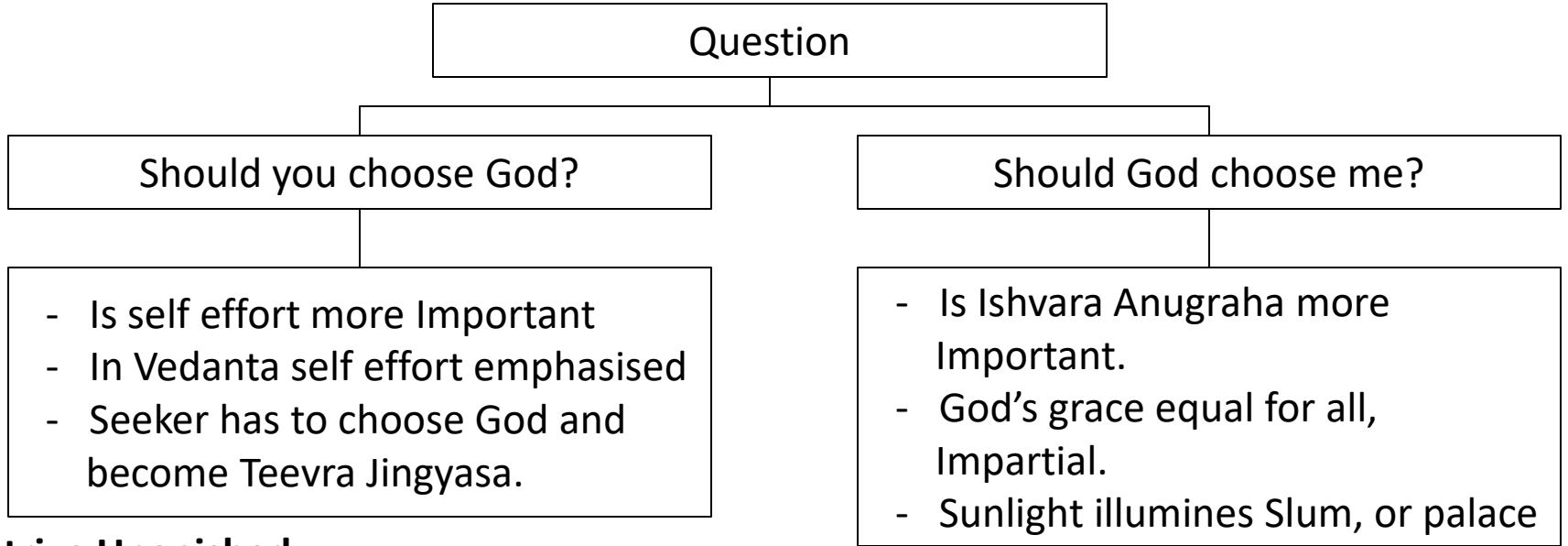
नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ३ ॥

Nayam-atma pravacanena labhyo na medhaya na bahuna srutena I
yame-vaish vrute tena labhyah tasyaisa atma vivrnute tanum svam II 3 II

The Self is not attained through discourses nor through memorizing scriptural texts, nor through much learning. It is gained only by him who wishes to attain it with his whole heart. To such a one, the Self reveals its true nature. [III – II – 3]

- Value of Mumukshutvam emphasised here.
- Unless person has burning desire for self knowledge, he can't get this knowledge.
- Teaching is thought built up by Sravanam.

- Teaching must also be retained by Medha Shakti, Artha Grahanam.
- One can't get Atma by listening, if there is no desire for Moksha.
- One who chooses Atma will get Atma.



Taittiriya Upanishad :

ऋते च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च ।
 तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च ।
 शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च ।
 अग्निहोत्रं च स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च ।
 मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च ।
 प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च ।
 सत्यमिति सत्यवचा राथीतरः । तप इति तपोनित्यः पौरुशिष्टिः ।
 स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ १ ॥

rtam ca svadhyayapracane ca, satyam ca svadhyayapracane ca ।
 tapasca svadhyayapracane ca, damasca svadhyayapracane ca ।
 samasca svadhyayapracane ca, agnayasca svadhyayapracane ca ।
 agnihotram ca svadhyayapracane ca, atithayasca svadhyayapracane ca ।
 manusam ca svadhyayapracane ca । praja ca svadhyayapracane ca ।
 prajanasca svadhyayapracane ca, prajatisca svadhyayapracane ca ।
 satyamiti satyavaca rathitarah, tapa iti taponityah paurusistih ।
 svadhyayapracane eveti nako maudgalyah, taddhi tapastaddhi tapah ॥ 1 ॥

The practice of what is right and proper, as fixed by the scriptural texts, is to be done along with reading the texts oneself and propagating the truths of the same. Truth, meaning practising in life what is understood to be right and proper, is to be pursued along with regular studies and preaching. Penance, study and preaching; control of the senses, study and preaching; tranquility, study and preaching; the maintenance of fire, study and preaching; offering of oblations in fire sacrifice, study and preaching of the Vedas; serving the guests, study and preaching; the performance of duties towards man, study and preaching; duties towards children, study and preaching of the Vedas; procreation, study and preaching; propagation of the race, study and preaching; all these are things to be practised sincerely. Satyavaca, son of Rathitara, holds that truth alone is to be strictly practised. Taponitya, son of Purusista declares that penance alone is to be practised. Naka, son of Mudgala, holds the view that the study and preaching of the Vedas alone is to be practised; that verily, is penance; aye that is penance. [I – IX – 1]

Brihadaranyaka Upanishad :

- Tame tam vidwan acharena brahmanena.

Verse 24 :

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैवमाप्नुयात् ॥ २४ ॥

Na-virato duscaritan, nasanto nasama-hitah,

Nasanta-manaso va'pi, prajnane-naina-mapnuyat II 24 II

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [I – II – 24]

Other Sadhanas :

a) Moral life Style :

- If Vedanta has to bless me with Moksha, I must be morally sound.
- Duscharitam – Immoral ways of life should be given up and Dharmic ways to be followed.

b) Damaha :

- Indriya Nigraha – Sense control.

c) Kshamaha :

- Mind control (Mano Nigrahaha)
- Vyavasayatmika Buddhi – Focused.
- Mind (Chitta Samadhanam), (Ashanta Manasa – No use)

d) Ashtanga Yoga :

- Meant to develop values, Yama, Niyama – for moral life.
- Asana, Pranayama, Pratyahara – Control over sense organs.
- Dharana, Dhyana, Samadhi – Control Antahkaranam.
- Here Sadhana Chatushtaya Sampatti is highlighted.

Verse 25 : Conclusion

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥
इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

Yasya Brahma ca ksatram ca, ubhe bhavata odanah,
Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah ॥ 25 ॥
Iti Kathakopanishadi prathamadhyaye dvitiya valli

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! (Thus ends the Second Valli of the First Chapter). [I – II – 25]

- Atma = Laya Karanam
- Swallows creation at the time of Pralayam.



CHAPTER 1

Section 3

Chapter 1 - Section 3

3 Topics

Atma Vidya Sadhanani

Atma Vidya

Atma Vidya Phalam

Verse 1 :

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

Rtam pibantau sukratasya loke, guham pravistau parame parardhe ;
Chaya-tapau brahma-vido vadanti, pancagnayo ye ca trina-ciketah ॥ 1 ॥

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the Seat of the Supreme, the knowers of Brahman call them shadow and light ; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire. [I – III – 1]

- Jivatma – Paramatma.
- Lakshanam – Important Mantra analysed in Brahma Sutra.
- Guha Parvishtou Adhikaranam, Chapter 1 – 2 – 3 – 11 & 12

गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् । Guham pravistavatmanau hi taddarsanat ।

The two who have entered into the cavity (of the heart) are indeed the individual soul and the Supreme Soul, because it is so seen. [I – II – 11]

विशेषणाच्च । Viseshanaccha ।

And on account of the distinctive qualities (of the two mentioned in subsequent texts). [I – II – 12]

Two Birds within Body – Mind Complex

Jivatma

- Reflected Sun.
- Chidabasa
- Pratibimba Chaitanyam

Paramatma

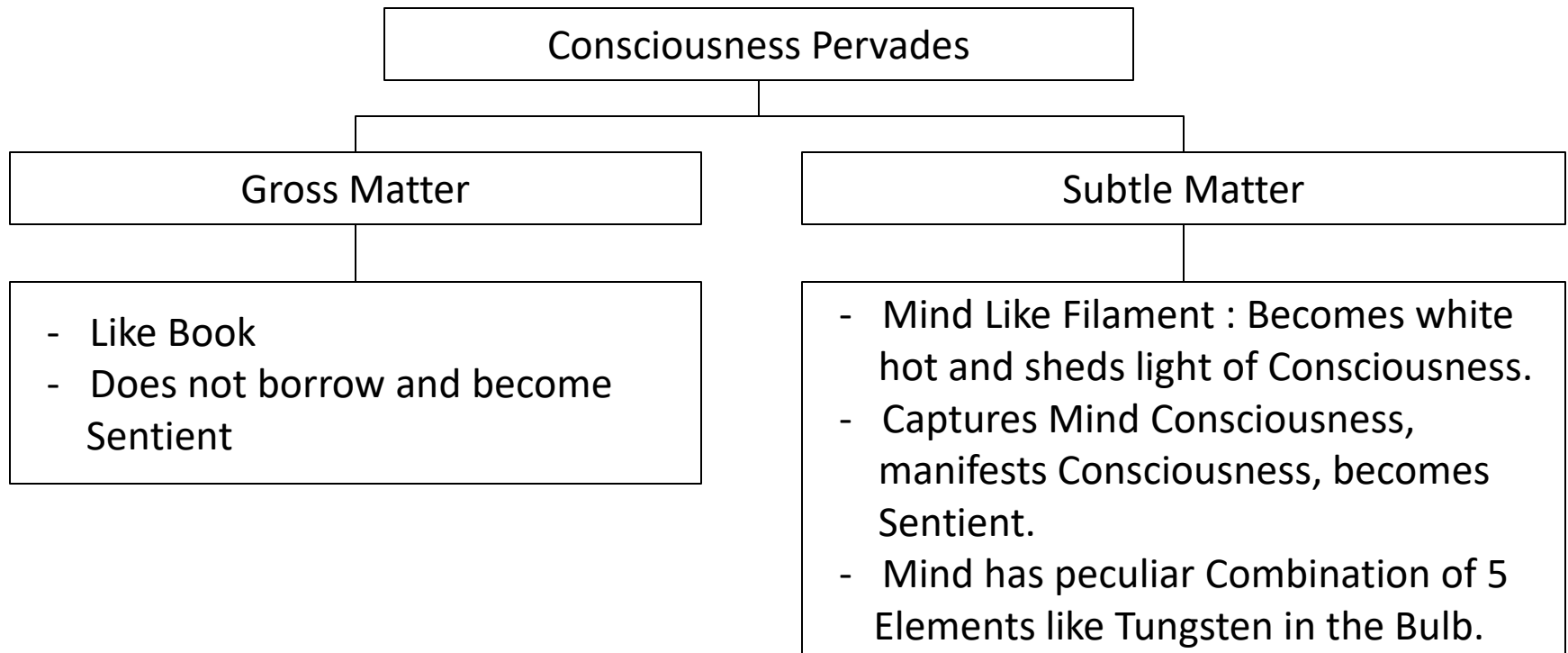
- Original Sun
- Chit
- Bimba Chaitanyam

- What is common to both of them?
- Both are Sentient, Chetana Tatvam, Not inert – Jadam, Awareness principle.
- What Are Common Features?

Jivatma (Chidabasa)	Paramatma (Chit)
a) Chaya - Shadow b) Finite, Limited to body, Located c) Karta, Bokta d) Travels from one body to other e) Has Goal, Destinations in life f) Karma Khanda – Pradhanam g) Anekam h) Anitya i) Savikara j) Has borrowed Sentiency	a) Atapou (Sun) b) Infinite – All pervading Locationless c) Akarta, Abokta d) Does not travel Achalaha (Agamanavam) e) Everfull f) Jnana Khanda – Pradhanam g) Ekam h) Nitya i) Nirvikara j) Has intrinsic Sentiency

Guham Pratishtaha :

- Both dwell in the cave of Intellect.
- Mind is a substance, material like lake, sea, in which thoughts rise and dissolve.
- When thoughts are not there, mind substance exists thoughtlessly.
- Mind is Apanchi Krutah, Panch Mahaboothai Kritam.
- It has unique capacity to Reflect Consciousness.



- Chidabasa functions through the Body, does actions and gets out of all the body alongwith the mind – Then physical body becomes dead body.

Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

Living Body / Individual	Dead Body / Matter
<ul style="list-style-type: none">- Has Original Consciousness + Reflected Consciousness	<ul style="list-style-type: none">- Has only Original Consciousness- Body not alive because Chidabasa has moved out.

- Comparable to Shade and Light.

Shadow	Light
<ul style="list-style-type: none">- Ahamkara – “I”- Has dependent Existence, Mithya- Jivatma	<ul style="list-style-type: none">- Cause of Shadow- Has independent existence, Satyam

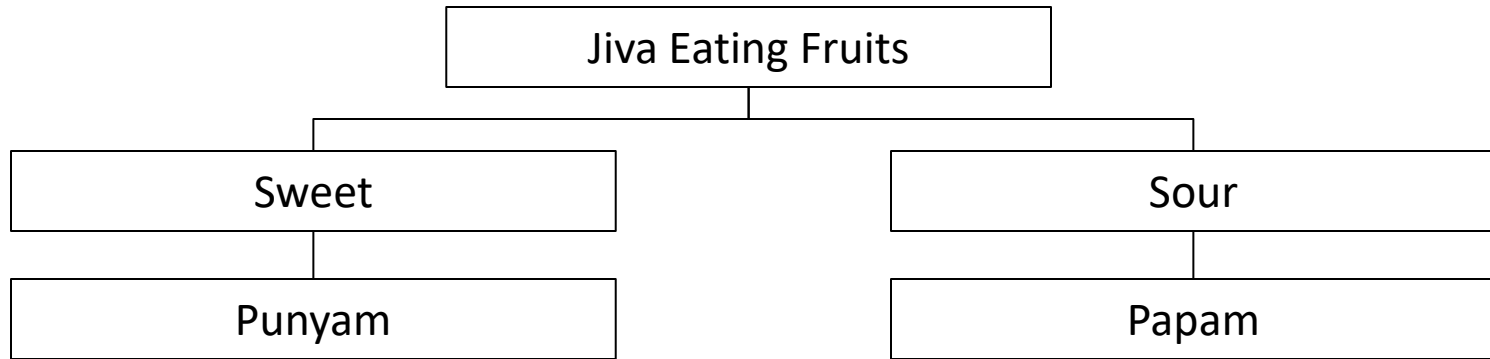
- 2 are residents of Individual Body, Loke.
- Body is temple, Sacred Place in Garba Griham of mind, 2 Atmas are present.
- What work is going on?
- What are Jivatma and Paramatma doing in the mind?

a) Ritham :

- Karma Phalam.

b) Pibanthou :

- Consuming.
- Jivatma busy consuming Karma Phalam, some smiling, Crying .



- Whose Karma Phalam being Enjoyed.

c) Sukrutasya :

- Of Jiva's own Karma whose Karma Phalams are not transferable.
- Paramatma residing with Jiva as though enjoying Karma Phalam.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

d) Dva Suparna :

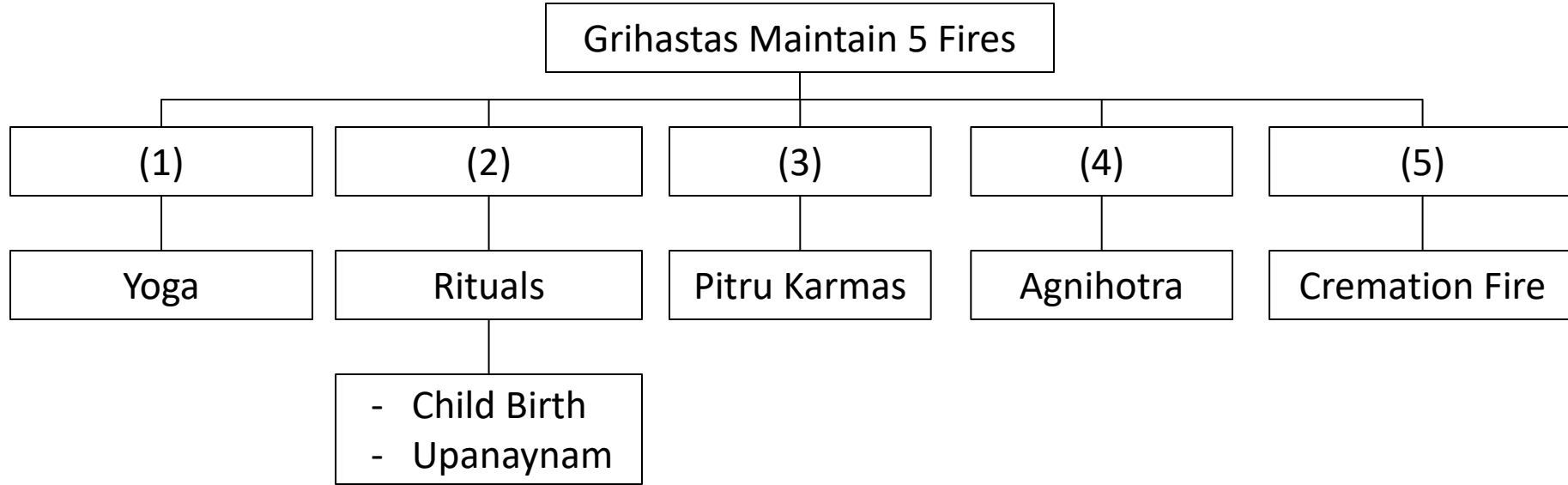
- 2 birds in a body like tree.

Jiva	Paramatma
<ul style="list-style-type: none">- Consumes and enjoys Karma Phalam, Chidabasa Chaitanyam- Reflected Consciousness + Reflected Medium (In the Body is Jiva, the traveller)	<ul style="list-style-type: none">- Witness – One looker, not traveller- Doesn't enjoy phalam.- Closely associated with Jivatama- Paramatma's blessings involved- Pibanthou = Dual used because Paramatma is as though Experiencing.

e) Brahma Vidaha Vadanti :

Veda Purva	Vedanta
<ul style="list-style-type: none">- Karmi Jiva Focused- As Karta of Rituals- Bothered about Prarabdha, Parihara- Panch Agnya Trinachiketa (Nachiketa Ritual done 3 times) (Two Titles of Ritualists)- Ritualists talk about Jivas Punyam, Papam, Karmas for themselves, Parents Sraddham etc.	<ul style="list-style-type: none">- Jnani Jiva Focussed- Focus on Parmatma, Akarta, Abokta, Sarvagata, Nitya, Shudha- Jnani talks of Paramatma Svarupam

- Ritualists talk about Jivatma and Paramatma.
- Karmis who use 5 forms of Agnis are called Panchagnyaya Ritualists.



- **Names of Agnis :**

Gargapatya, Ahavaniya, Dakshina, Sabya.

Verse 2 :

यः सेतुरीजानानामक्षरं ब्रह्म यत् परम् ।
अभयं तितीर्षतां पारं नाचिकेतुं शकेमहि ॥ २ ॥

Yah setur-ijananam, aksaram Brahma yat param,
Abhayam titirsatam param, Naciketam sakemahi II 2 II

May we master that Naciketas fire-sacrifice which is the bridge for those who perform sacrifices, as also that which is the highest Immortal Brahman, fearless, and the other shore for those who wish to cross the ocean of Samsara. [I – III – 2]



- In animals Kartrutvam and Bokrutvam are over powered and can't be expressed because they do not have Sukshama Shariram and Chidabasa.
- Human alone have choice and doership and enjoyership can be expressed in human birth.
- Primary Goal must be one – there could be several secondary Goals.
- One can do Nachiketa Ritual and reach heaven, another realm of Consciousness.
- Ritual is a bridge Sethu to get better body, instrument, sense objects for enjoyment.
- Shabda, Sparsha, Roop, Rasa, Gandha, are entertainment Gadgets.
- For those who wants to cross ocean of Samsara – What is the means ?
- Aksharam Param Brahma Jnanam.
- Dull witted choose Preyas, Nachiketa you choose Sreyas.

Verse 3 :

आत्मानं रथितं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

Atmanam rathinam viddhi, sariram ratham eva tu,
Buddhim tu sarathim viddhi, manah pragraham eva ca ॥ 3 ॥

Know the Atman as the Lord of the chariot, who sits within it and the body as the chariot, Know the intellect as the charioteer and the mind as, verily, the reins. [I – III – 3]

- What are the ideal conditions for success of Spiritual Journey.
- Body instrument should be travel worthy like Aircraft, Ship, Car.
- Ratha Kalpana – Chariot.
- Analogy Verse 3 – 9.

Life Journey :

Chariot	Body
a) Chariot	a) Physical Body : <ul style="list-style-type: none">- Fast Decaying, Deteriorating
b) Horses : <ul style="list-style-type: none">- To draw Chariot	b) Sense Organs : <ul style="list-style-type: none">- Draw body from one place to another- Ear - Music Hall- Tongue – Restaurant- Eyes – Mountains

Chariot	Body
<p>c) Reins :</p> <ul style="list-style-type: none"> - Horses directed, controlled, regulated. 	<p>c) Mind Controlling which sense organs, should be Pursued</p> <p>Brihadaranyaka Upanishad :</p> <ul style="list-style-type: none"> - Manasa eva Pash, Srunoti.. [I – V – 3] - If mind worried, emotionally disturbed, class not listened

Brihadaranyaka Upanishad :

‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणं,
तान्यात्मनेऽकुरुत; ‘अन्यत्रमना अभूवम्,
नादर्शम्,’ ‘अन्यत्रमना अभूवम्,
नाश्रौषम्’ इति, मनसा ह्येव पश्यति,
मनसा सृणोति । कामः संकल्पो विचिकित्सा
श्रद्धाऽश्रद्धा धृतिरधृतिर्हीर्धीर्भीरित्येतद्सर्वं
मन एव; तस्मादपि पृष्ठत उपस्पृष्टो मनसा
विजानाति; यः कश्च शब्दो वागेव सा ।
एषा ह्यन्तमायता, एषा हि न; प्राणोऽपानो व्यान
उदानः समनोऽन इत्येतत्सर्वं प्राण एव; एतन्मयो
वा अयमात्मा, वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘trīṇyātmane'kuruta’ iti mano vācam prāṇam,
tānyātmane'kuruta; ‘anyatramanā abhūvam,
nādarśam,’ ‘anyatramanā abhūvam,
nāśrauṣam’ iti, manasā hyeva paśyati,
manasā sṛṇoti | kāmāḥ saṅkalpo vicikitsā
śraddhā'śraddhā dhṛtiradhrīrhrīrdhīrbhīrityetadsarvaṁ
mana eva; tasmādapi pṛsthata upasprṣṭo manasā
vijānāti; yaḥ kaśca śabdo vāgeva sā |
eṣā hyantamāyattā, eṣā hi na; prāṇo'pāno vyāna
udānaḥ samano'na ityetatsarvaṁ prāṇa eva; etanmayo
vā ayamātmā, vāṅmayo manomayaḥ prāṇamayaḥ || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Ana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [I – V – 3]

Chariot	Body
d) Charioteer : - Driver Controls	d) Intellect/ Buddhi : - All emotional problems solved by enlightened Buddhi. Gita : [Chapter 2 – Verse 11] - Gatha Soon... Nann Shichita Pandita ...

Gita :

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

Chariot	Body
e) Master : - Traveller Seated behind	e) Jiva : - Yajamanaha - Chidabasa along with reflecting medium is the Chaya.

a) Buddhim tu Sarathim Viddhi :

- Intellect, the driver should have knowledge of the path.
- Our Intellect is drowned coin will delusion says Bartruhari.
- We don't know if money, status, power or wisdom gives security.
- Intellect should have Viveka and Jnanam.

b) Manaha Pragraham eva Ca :

- Mind the reins should be well controlled, to control the sense organs (Horses)
- When mind is unruly, sense organs play Havoc.

4 Factors must be healthy to have success in Spiritual Journey :

a) Body :

- Don't pamper or ignore the body.
- Ashtanga Yoga to keep the body fit and withstand diseases.
- To enjoy sense pleasures as well for Moksha we need fit body.

b) Sense Organs : (Damaha)

- Should be obedient and healthy to hear and write notes on Vedanta.

C) Mind (Ushamaha)

- Emotional Sanity and psychological balance required.
- Emotions should not cloud thinking, should not hijack by discriminative power.
- Fight anxiety, should have immunity.

d) Intellect : (Viveka and Medha Shakti)

- Intellect - knows only language of reasoning.
- Knowledge dropped into intellect through funnel of Reasoning.
- Can't suppress intellect with blind faith.
- Vedanta matter of knowledge and Understanding.

- Guru converts knowledge into words.
- Student should have skill to convert words into knowledge.
- **3 Sciences Important :**
 - Vyakaranam – Grammar
 - Mimamsa – Analytical Skill
 - Tarqa – Logical Thinking
- Viveki should discriminate finite and Infinite Goals.
- Intellect should have values.

Gita :

दैवी संपद्विमोक्षाय निबन्धायासुरी मता।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ १६.५ ॥

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities. [Chapter 16 – Verse 5]

- Arjavam – Harmonisation, Integration required between 4 factors.
- In Mahatma all organs in alignment, thoughts, words, action, synchronise.

Bartruhari :

- One can't postpone Journey, as body becomes unfit with age.

Verse 4 :

इन्द्रियाणि हयानाहुर्विषयाँ स्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

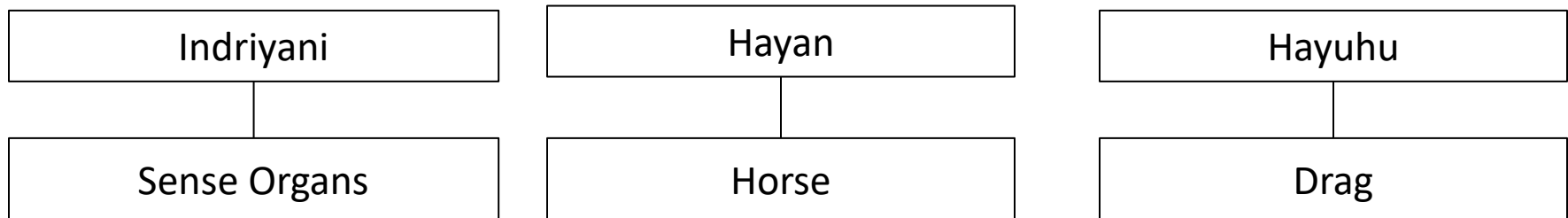
Indriyani hayanahuh, visayamstesu gocaran,

Atmendriya mano-yuktam, bhokte-tyahur manisinah ॥ 4 ॥

The sense (and the instincts) they say, are the horses, and their roads are the sense-objects. The wise call Him the enjoyer (when He is) united with the body, the sense and the mind. [I – III – 4]

Indriyam (Horses)	Sense Object (Roads)
Ears	Shabda – Sound
Skin	Sparsha – Touch
Eyes	Rupa – Form / Colour
Tongue	Rasa – Taste
Nose	Gandha – Smell

a)



- 5 sense organs are dragging the Jiva Bokta Traveller to sense objects - the field.

- What is the purpose of Karta?
- To become Bokta at a later stage of Preyo or Sreyo Marga.
- Pratibimba Chaitanyam (Reflected Consciousness) – Chidabasa is Bokta.
- It has to turn inwards to Param Atma – the nontravelling Sakshi Illuminator of the Universe.

b) Atmendriya Mano Yuktam Bhokte Tyahur Manisinah :

- The Chidabasa with the Body and Mind medium becomes the enjoyer in waking and dream state.
- In sleep state, medium of body, mind, sense organs taking rest, Bokta absent, Jiva can't enjoy anything.

Verse 5 + 6 :

- Get knowledge of Scriptures and have clear knowledge of destination, Vyavasayatmika Buddhi.

Verse 5 :

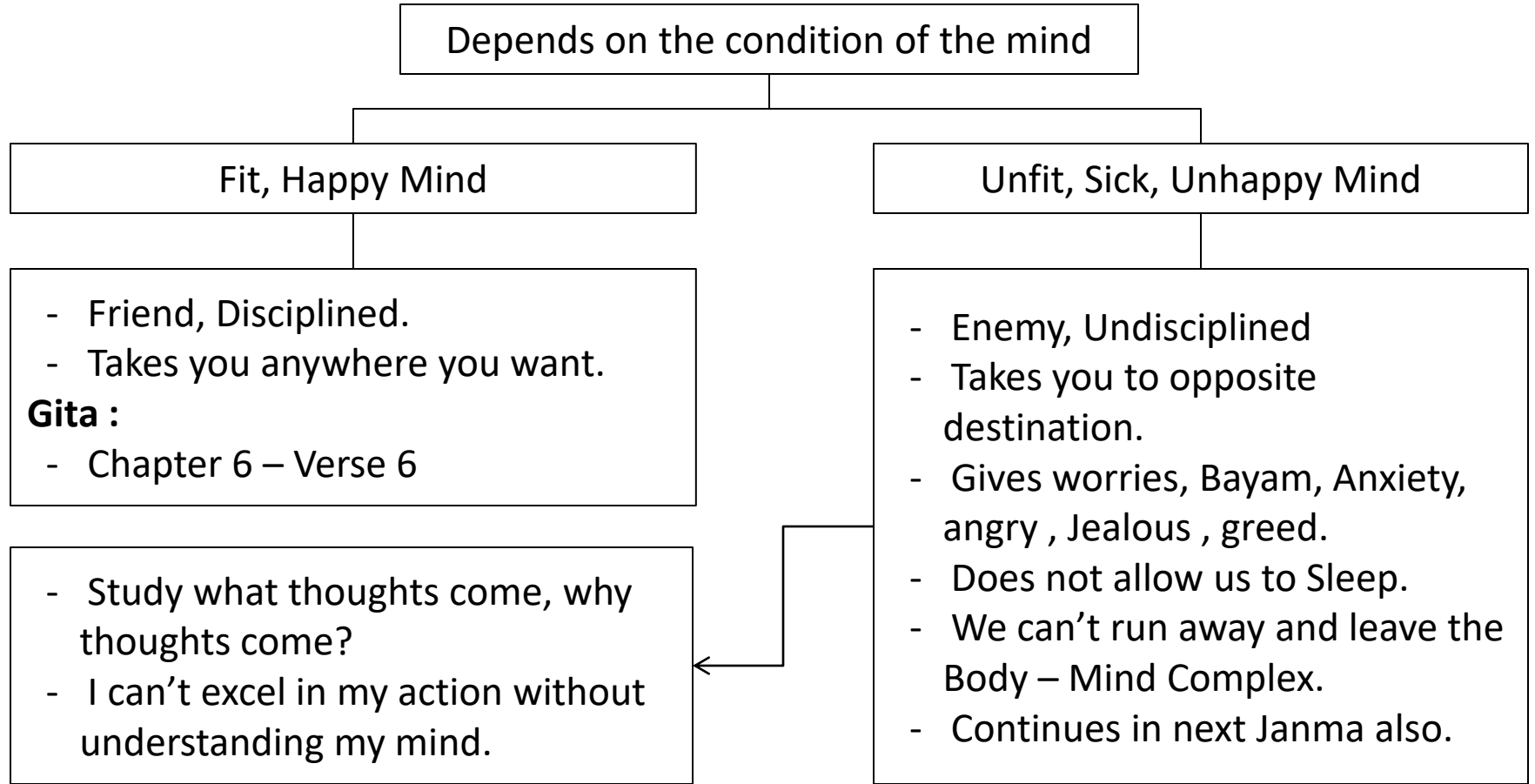
यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्चा इव सारथेः ॥ ५ ॥

Yastva-vijnanavan bhavati, ayuktena manasa sada,
Tasyen-driyanya-vasyani, dustasva iva saratheh ॥ 5 ॥

One who is always of unrestrained mind and devoid of right understanding, his sense-organs become uncontrollable like the vicious horses of a charioteer. [I – III – 5]

- If mind is Unrestrained, and Intellect lacks understanding of the Goals of life, the sense organs become Uncontrollable like the horses of the charioteer.

Mind is the vehicle you possess, Is it a friend or enemy ?



Gita :

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६.६ ॥

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, the Self stands in the position of an enemy like the (external) foe. [Chapter 6 – Verse 6]

a) Tasya Indriyani Avashyani :

- All his sense organs will be unruly, Uncontrollable, Kama – Chara (Goes Anywhere), Kama – Vada (Talks loosely) , Kama – Baksha (Eats Anything).
- Licentious Lifestyle.
- I am not incharge of my life but my Vasanas are in-charge.
- **First rule in spirituality :**
I take charge of my life, responsible, Accountable.
- I am feeble person, take assistance of Guru, Shashtra.

Watch	They become
<ul style="list-style-type: none">- Thoughts- Words- Action- Habit- Character- Destiny	<ul style="list-style-type: none">- Words- Action- Habits- Character- Destiny- You

- Entire life starts as trickles of thoughts alone, like drops of rain water becoming Ocean.

b) Yasya Avigyanam bavati, Ayuktena Manasa Saba, Dushta Ashvaha Eva Sarathe :

- With unruly mind, without understanding, sense organs - Horses becomes unruly and finally sit down and sleep when hit.
- With wild horses, how can I travel.

Verse 6 :

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्चा इव सारथेः ॥ ६ ॥

Yastu vijnanavan bhavati, yuktena manasa sada,
Tasyen-driyani-vasyani, sadasva iva saratheh ॥ 6 ॥

But he who has the right understanding, and has a mind always controlled, his senses are always controllable as the good horses of the charioteer. [I – III – 6]

Verse 5	Verse 6
- Unruly Vehicle	- Healthy Vehicle - All fit Components - Vigyanavan Bavati, Intellect clear of ultimate and immediate Goals.

- Come to life, Education, Job, Marriage, Children, to prepare mind, not an end in itself.
- Children have independent life, incidental, Intermediary coming and going.

a) Vyavsayatmika Buddhi - Eke Ha Eva Kurunandana :

- Intelligent know and remember destination (Vigyanavan Bavati).

b) Yuktena Manasa Sada :

- Knows necessity balanced mind.
- If mind not balanced, it will be carried away by sense organs.
- Instead of flying to Moksha, will be trapped Raaga, Dvesha, Kama Krodha.

- They rob me of my peace of mind.
- Know how to manage Emotions, and not allow them to overpower you.
- Samatvam Yoga Uchyate – By Dharmic way of life and Karma Yoga, Samatvam can be had during worst crisis also.

c) Tasya Indriyani Vashyani :

- Sense organs controlled by Mind + Intellect goes to fields which you value more.
- By changing values, can change way of life – TV or class.

d) Sad Asvah Eva Sarathe :

- Like good horses of a charioteer.

Gita :

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ६.३४ ॥

The mind verily is, O Krsna, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

- We can gain mastery over mind and sense organs with effort and grace of lord.
- We are bound to fail initially but don't feel Guilty.
- Failure indicates, it is Challenging, more effort required.
- Ultimate controller is the intellect – Central agency which controls body, mind, Sense Organs.

2 Methods

- Have sufficient information from Shastra to choose right destination and Path.

- Judge and discriminate properly.

- Understand role of Japa, Meditation, other Sadhakas for purifying mind only.
- Scriptures are operations manual for handling life's Journey.
- Sense organs – outgoing, Stray talks, lectures don't get total picture.
- Tame body – Mind – Sense Organs the equipments with the intellect filled with knowledge from Shastra.

Verse 7 :

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

Yastva-vijnanavan bhavati, amanaskah sada-'sucih,
Na sa tat padam-apnoti, samsaram cadhi-gacchati ॥ 7 ॥

And he who is devoid of proper understanding, thoughtless, and always impure, never attains that goal and gets into the round of births and deaths. [I – III – 7]

- If vehicle not fit what is the Consequence?
- No liberation, Spiritual Stagnation.
- Avigyanavan does not know which Sadhana relevant when.

a) Amanaskaha :

- Thoughts, Disobedient mind, unruly mind as Good as no mind.

b) Sada Asuchih :

- Person becomes impure in terms of sense organs.
- Sense organs move in Adharmic, improper ways.
- Wallows in unhealthy things.
- Mind gets strength through Intellect by enlightenment.
- Temptations can't pressurise a person, who can turn away from sense organs.
- He does not watch thoughts, words, actions, Habit, Character, destiny.
- What is consequence?

c) Saha Tat Padam Na Aapnoti :

- Does not get Moksha Padam, remains in status quo position, no progress.

d) Samsar Adhi Gachhati :

- Falls into further Samsara.
- Falling down spiritually does not require effort, flowing with the tide.

e) Yastu Avigyanam Bavati :

- All because of no proper information.

Suppression	Mastery
<ul style="list-style-type: none"> - Control of sense organs without understanding. - Damming River without releasing water. 	<ul style="list-style-type: none"> - Control of sense organs by spiritual knowledge and understanding.

Verse 8 :

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८ ॥

Yastu vijnanavan bhavati, samanaskah sada suchih,
Sa tu tat padam-apnoti, yasmad bhuyo na jayate ॥ 8 ॥

But he who is intelligent, ever-pure and with the mind controlled, verily reaches that goal from whence non is born again.
[I – III – 8]

- Imagine a person who knows role of all Actions in life, fulfills Artha, Kama desires keeping with Dharma, purifies mind by Nitya, Naimittika Karma.

a) Samanaskaha :

- Mind is his servant.

b) Sense Organs Sada Shuchi :

- Ever pure on Right Roads.

Gita :

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ २.६४ ॥

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

c) Tat Padam Aapnoti :

- He will attain Moksha Padam, 100 % Guarantee.

d) Yasmat Bhuyaha Na Jayate :

- What is the greatness of Param Padam?
- He will not fall into Samsara again, never experiences time wise and space wise limitations.

Verse 9 :

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।

सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

Vijnana-sarathir-yastu, manah pragrahavan narah,

So'dhvanah param apnoti, tad visnoh paramam padam ॥ 9 ॥

The man who has Intelligence for his charioteer and the mind as the (well-controlled) rein, - he attains the end of the journey, that Supreme Place of Visnu (the all-pervading Atman). [I – III – 9]

a) Vigyana Sarathi :

- Person should have driver in the form of informed intellect, regarding goal of life.
- Why we have come here?
- Where are we going?
- Now what I should do?

b) Manah Pragrahavan :

- Mind controlled like reins of the Chariot by the knowledgeable intellect.
- Pragraha means reins.

c) Naraha :

- Seeker has tamed sense organs, in technical language, called Sadhana Chatustaya Sampatti.

d) Saha Advanah Param Aapnoti : Tad Vishnu Padam

- Attains Vishnu Padam means attain Vishnu Svarupam, Nature of Vishnu.

Lower Nature of Lord Vishnu	Higher nature of Lord Vishnu
a) Finite b) Shankha, Chakra, Gadha, Pani Svarupam. c) Attractive Sagunam	a) Infinite b) Formless Svarupam, Para Prakriti Ashabdam, Asparsham. c) Nirguna real nature, formless all pervading Consciousness, never away from me.

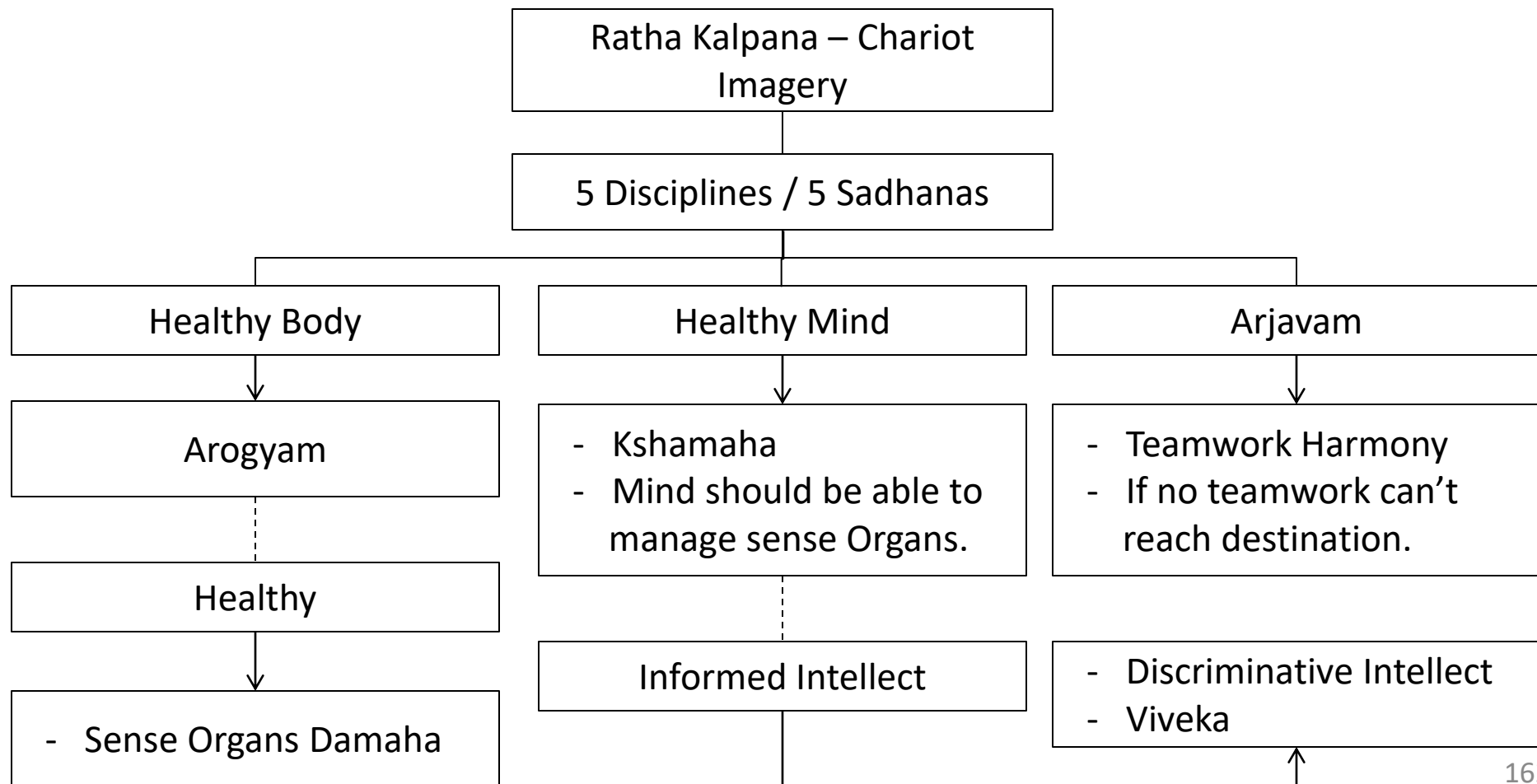
Vishnu Padam :

- No travel involved.
- Only dropping notion of distance and time, is reaching the real God.

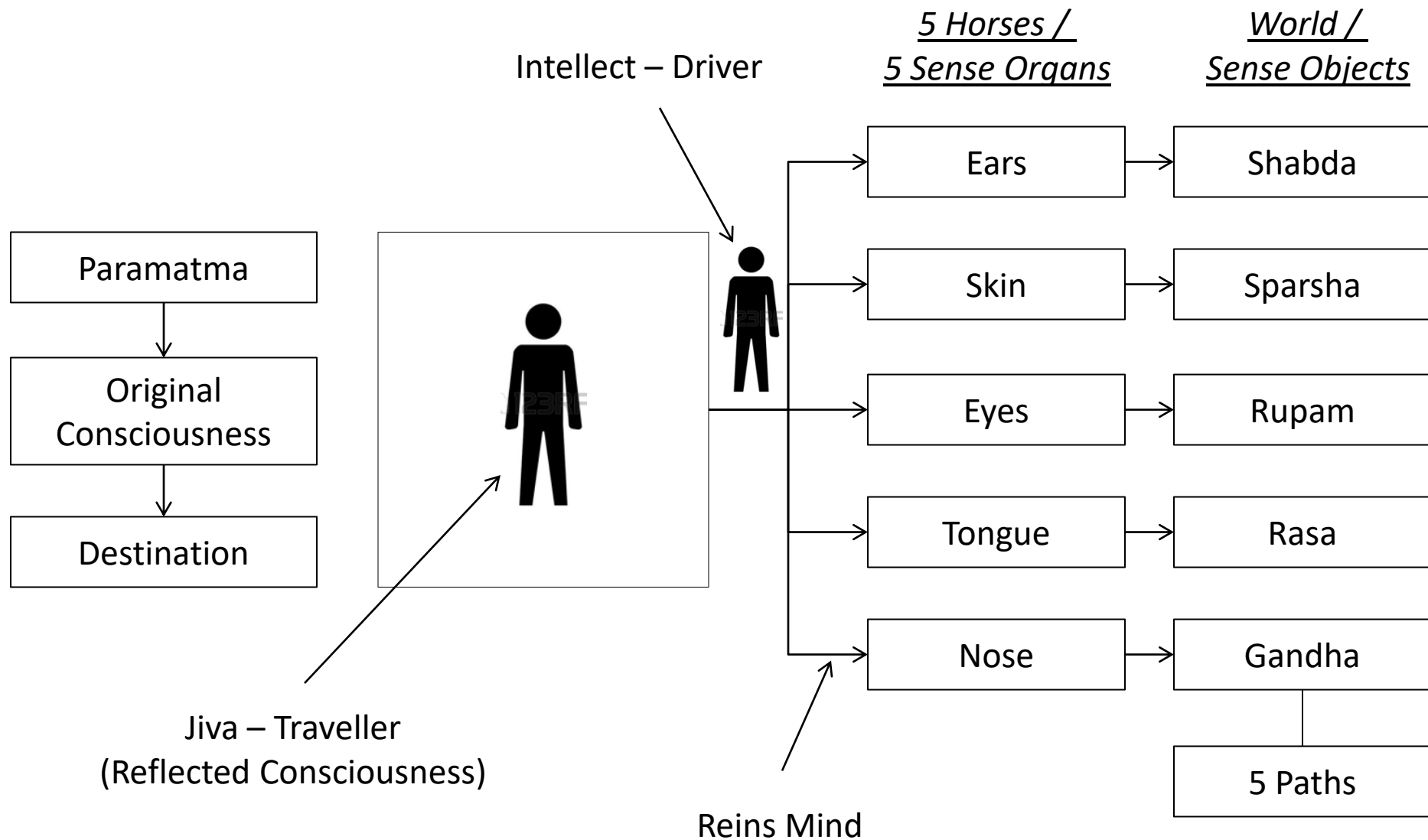
Example :

- Dreamer reaching waker.
- Waker reaching divine lord.
- Waking up by knowledge of Shastra.
- Vish – Root is to pervade, to surround, to enter.

- Sarvam Viveshti iti Vishnu.
- That which pervades everything.
- Like space, no form.
- **Temple Vishnu :**
Intermediary, Stepping Stone.
- Start with Eka, Aneka, Arupa, Ishvara Bhakti.



SHOW A PICTURE OF CHARIOT



Verse 10 :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

- Atma Jnanam - starts here
- **Verse 10 + 11 :**
Spiritual Journey Antar Mukha, travel within, Shifting Abhimana identification.
- Similar to Gita – Chapter 3 – Verse 42.

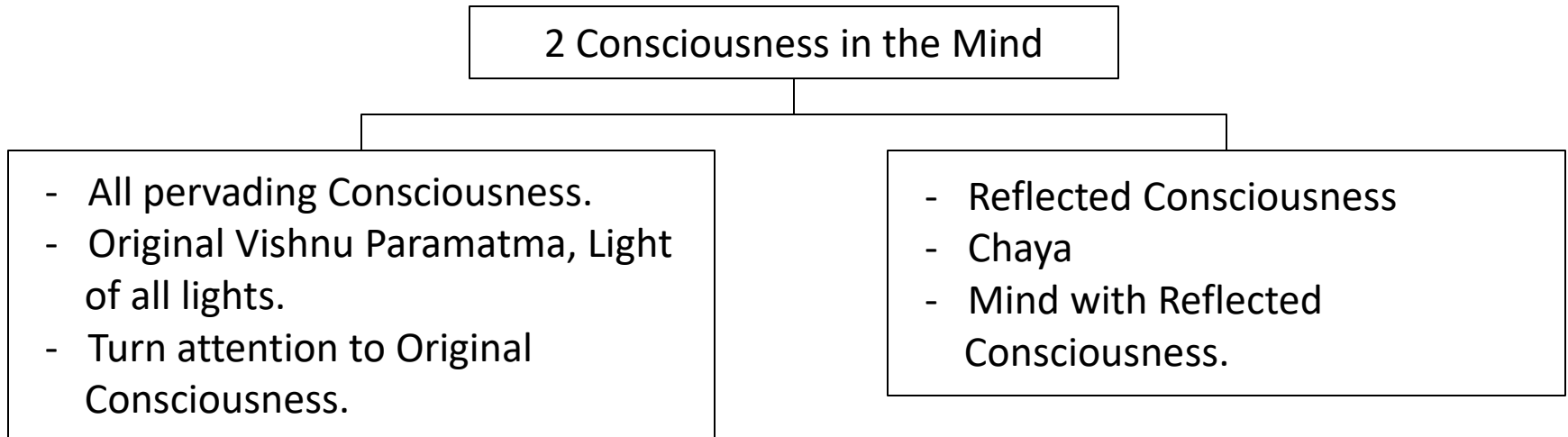
इन्द्रियाणि पराण्याहिरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यौ बुद्धेः परतस्तु सः ॥ ३.४२ ॥

They say that the senses are superior (to the body); superior to the senses is the mind; superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman). [Chapter 3 – Verse 42]

Inferior	Superior
a) Indrebyaha - Sense Organs b) Artaha - Sense Objects c) Manaha (Mind) d) Buddhi (Intellect)	a) Arthaha – Sense Objects b) Manaha (Mind) c) Buddhi (Intellect) d) Mahan Atma (Total Intellect Hiranyagarbha)

- Reaching Vishnu is Figurative.

- Discovering Vishnu is dropping notion that Vishnu is away.
- Vishnu is all pervading Consciousness, Paramatma, Bimba Chaitanyam.



- Not physical Journey but Intellectual Journey of understanding.
- Consciousness being formless, tasteless, Touchless, Attributeless, Gross Intellect can't grasp.
- Upanishad takes our mind gradually from Saguna Jagat to Nirguna Chaitanyam.

Gross	Subtle
a) Saguna World	a) Nirguna Chaitanyam
b) Saguna Anatma	b) Nirguna Atma
c) Saguna Deham	c) Nirguna Dehi
d) Saguna Shariram	d) Nirguna Shariri

- This method of taking our understanding from Saguna to Nirguna is called Pancha Kosha Viveka.

5 Components Of Spiritual Journey :

a) Annamaya Kosha :

- Gross, Physical, tangible Body.

Gita :

वासंस् जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

b) Pranamaya Kosha :

- Energy, Personality, I am tired, fresh.

c) Manomaya Kosha :

- Emotional personality.
- We want people to ask – “ How are You “.

d) Vigyanamaya Kosha :

- Intellectual Personality.

e) Anandamaya Kosha :

- Sleep state personality, with ignorance.
- Witness of sleep is Chaitanyam.

a) Dehebyaha – Indriyaha :

- Physical body Upanishad does not mention.
- Indriyas are subtler than gross body because sense organs can drag the Sthula Shariram.

Example : Ratha Kalpana

- Horses drag the chariot.
- Sense organs – drag the body.
- Eyes - draws body to movie hall.
- Ears - draws body to class.
- Tongue – draws body to restaurant.
- Hence, sense organs are Paraha, Superior to gross body.

b) Indriye – Byah Para – Hyartha :

- Sense objects are superior to sense organs which have capacity to tempt sense organs.
- Arthaha - Sense objects enter the mind as Vrittis and we fall in love with the sense objects.
- Vritti Rupa Arthaha are superior to sense organs.

Gita :

ध्यायतो विषयान्मुंसः सङ्गस्तेषूपजायते।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ २.६२ ॥

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger.... [Chapter 2 – Verse 62]

c) Arthebya Param Manaha :

- Mind superior to thoughts because mind is Upadana Karana of every thought.
- Thoughts are born, exist, dissolve into mind.
- Mind superior to thought of sense objects.
- Withdraw identification from each one of them, give up Deha Abhimana to thoughts – which are Sukha Abhimana.

d) Manasastu Para Buddhi :

- Intellect superior to mind, powerful, subtler.
- Mind and intellect are 2 functions of one Antahkaranam.

Gross	Subtle
<ul style="list-style-type: none">- Doubting emotional Personality.- Sankalpa Vikalpa Atmakam.	<ul style="list-style-type: none">- Determining Function- Nishchayatmakam, can destroy, emotional problems.- Jnanam belongs to intellect, Conquers sorrow, Dukham belonging to mind. <p>Gita :</p> <ul style="list-style-type: none">- Chapter 2 – Verse 11- Wisdom can conquer sorrow, anger, depression, anxiety, frustration, Inferiority complex, Jealousy.

Gita :

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

Chariot Imagery

Mind

Reins

Individual Intellect

Driver, controller of mind

e) Buddehe Para, Mahan Atma :

Individual Intellect	Total Intellect
- Wave	- Ocean - Samasthi Hiranyagarbha - Pervades, Influences Individual Intellect

Self knowledge Requires

- Depth
- Core of personality

- Expansion / Wide
- Travel from Micro to Macro

- With that spear, destroy Agyana Asura = Samsara Rakshasha.
- No individual body separate from total matter.

Verse 11 :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,

Purusan-na param kincit, sa kastha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

f) Superior to total intellect is Avyaktam, Unmanifest, Karana Avastha, that state in which intellect, knowledge is resolved into potential condition during Pralayam, Karana Prapancha.

- Seed condition of total universe like sleep state.
- Intellect belongs to Sukshma Prapancha.
- Seed state is subtlest form of creation, Undifferentiated, Nirvikalpaka Avastha.
- In seed can't differentiate Root, branch, leaves, but it is there in unmanifest, potential form, coded form.
- What is my personality in Sleep? "Blankness" – Ananda Maya Kosha, Jagat Beejam.

g) Superior to that blankness is Purusha.

- Consciousness principle witnessing blank state.
- I did not experience anything is an experience, means absence of all experiences.
- Blankness is matter, Anatma.
- Witness of blankness is Consciousness, Spirit.

- Blankness not void, state of nothingness , Shunyam.
- From that only, everything is emanating for a Jiva.

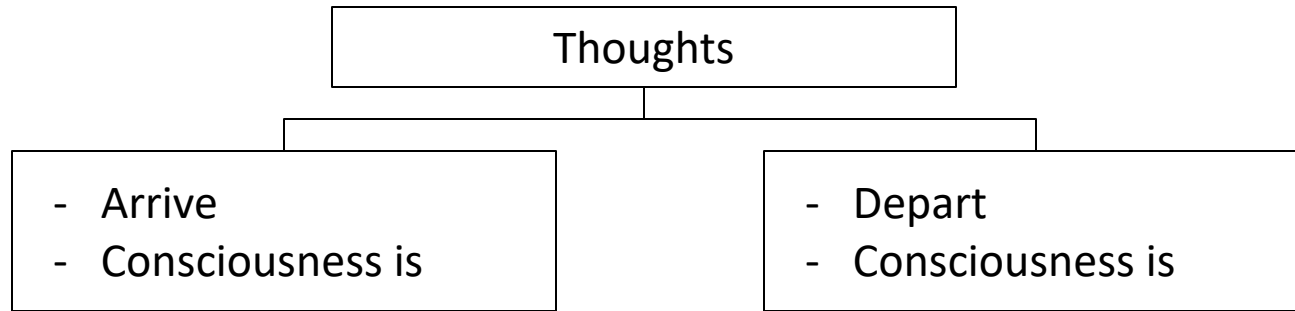
Science :

- Space is a substance that makes things to arrive.
- Blankness comes during Sushupti and goes during Jagrat and Swapna.
- I the witness Consciousness am permanently there.
- When matter goes to blankness as in Sushupti, Swoon, or death, I am there.
- I am witness of presence of thoughts and resolution of thoughts.
- I have to turn attention to Consciousness which is inherent in the blankness as the very witness of blankness.

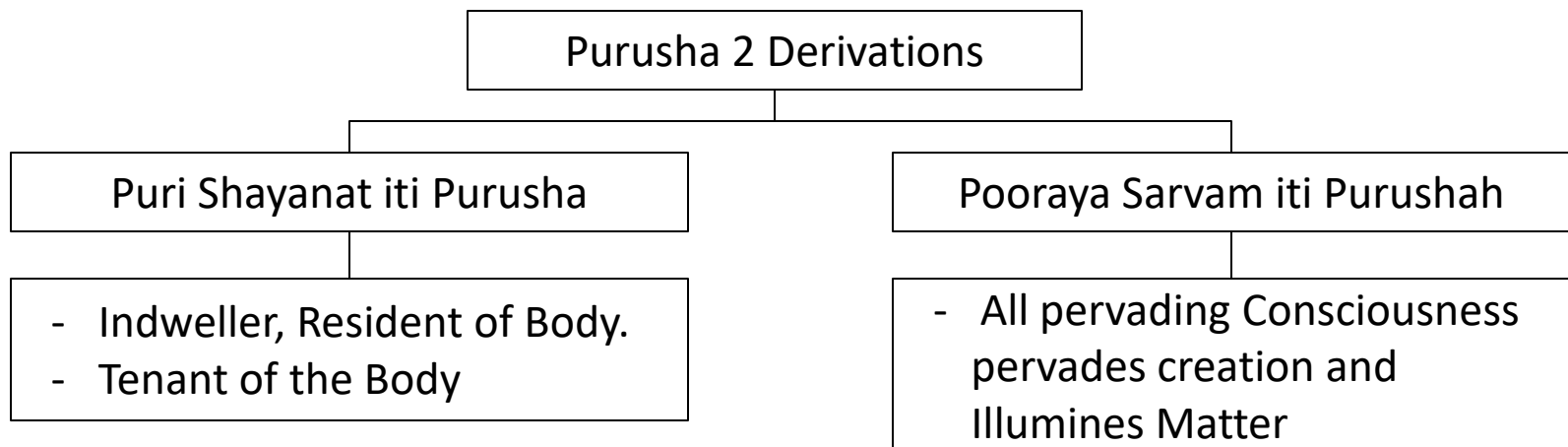
Example :

- I say room is empty, no one is there.
- I forget myself, witness of emptiness.
- Empty hall which was pervaded by the light also illumines emptiness.
- Withdraw awareness from body, Sense Organs, emotions, knowledge and come to state of total blankness.
- Instead of turning attention to blankness, own up Consciousness which is aware of blankness.
- I am Consciousness which is witness of silence, thoughtless mind, Blank mind.

- Again thought comes, world comes, consciousness is there.
- When thought comes, Consciousness does not go.
- When people enter hall, light is, people leave the hall, light is.



- No proof required for Consciousness because if Consciousness were absent, you will not be aware of the blankness of mind.
- Turn your attention to consciousness by owning up Consciousness as I am.
- Hence Purusha is superior to Avayakta.
- Why Consciousness called Purusha?



- Purusha is within and without.
- **Purushaha Na Param Kinchit :**
No further journey after Consciousness.
- Nothing subtler than Atma.
- **Sa Para Gathi :**
Ultimate destination, Other Koshas are Intermediate Stations.
- Get over needs of each Kosha and learn to drop Abhimana.

a) Deha :

- Drop in Ocean of matter, can pop off any time.

b) Prana :

- Hunger, Thirst.

c) Manaha :

- Don't be shattered when some one does not love you or reduces smile by an inch.

d) Vigyana :

- Accept intellectual ignorance of certain aspects of the Universe.

e) Anandamaya :

- See witness Chaitanyam and arrive at final destination.
- Pancha Kosha Viveka Over.

Verse 12 :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्नया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- What are conditions required to do Pancha Kosha Viveka?
- One should have a very subtle mind – Like cataract operation knife.
- Mind should be made Extremely Sensitive, otherwise will never recognise Atma.

a) Eshaha Atma Sarva Bhuteshu Vartate :

- Consciousness present in Every body.

b) Gudaha Na Prakashate :

- Hidden amidst Anatma, inseparably mixed with Panch Kosha.
- Anatma cover as though, as Atma is all pervading, can't be covered.
- When mind turned towards Atma, it does not go towards Atma.
- My focus on thoughts in the mind, not on the illumining light of Chaitanyam.

Manifest Anatma	Unmanifest Anatma
<ul style="list-style-type: none"> - Concrete form in Jagrat and Svapana - Matter, Visible Gross 	<ul style="list-style-type: none"> - Prakrati, Avyaktam, Avidya (Micro), Maya (Macro). - Dormant Anatma Abstract form, Energy, Potential form, Covers Atma. - Atma is witness of thoughtless, Unmanifest mind called Anandamaya Kosha. - This Atma is eternal, Nitya.

- This Atma, my Svarupam, is witness of all arrival and departures of minds.
- With the help of mind (Spectacles), I own up Chaitanyam which is free from mind (Spectacles).
- No distance between Jivatma and Paramatma.
- We are occupied with 4 Koshas and lost in Ananda Maya Kosha and lost to Chaitanyam because of which 5 Koshas are known.

Na Prakashate :

- Atma not evident for extroverted people, not evident for Sthula Gross Buddhi.

c) Drishyate :

- Awareness is owned up as Aham Chaitanyam Asmi, Chidananda Rupam, Sivoham , Na me Dvesha Ragah, Na me Lobha Moha.

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

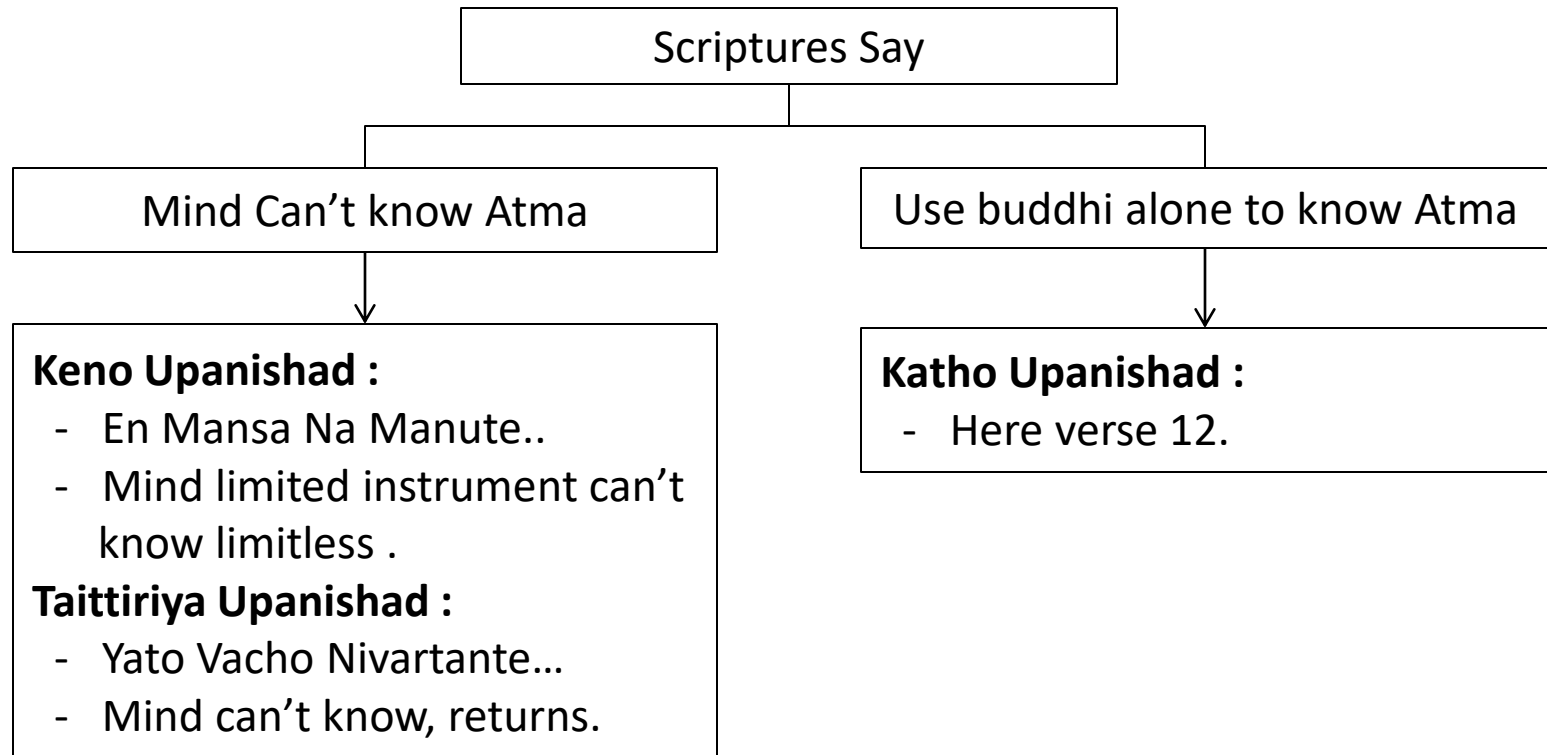
- These are all thoughts belonging to mind.
- I am neither the subtle body mind or the thoughts.
- I am unpolluted Awareness, spreading over the thoughts and making thoughts known like the light spreading over the hand.

d) Drishyate Agrayaya Buddhya, Suksma, Suksma – Darsibhih :

- Awareness is owned up by what?
- By sharp intellect which can distinguish thought and Consciousness in the mind by Understanding.

Thoughts	Consciousness
a) Rises and sets b) Anitya, Savikara, Illumined Object	a) Does not rise and set b) Nitya, Nirvikara, illuminator, Subject - Thoughts arise, Consciousness is, Thoughts Set, consciousness is.

- Need laser beam Intellect for correction of notion.
- Don't wait for Consciousness to come after removing thoughts.
- Say : Left out Consciousness is myself, onlooker, Objectification tendency should be dropped.
- All expectations should be dropped.
- What is left Out, not something to be seen but "I" the seer.
- Mind which can drop objectification is called Sukshmaya Buddhi.
- Seeker called Sukshama Darshi seers of subtle Atma.



Keno Upanishad :

यन्मनसा न मनुते येनाहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [Chapter 1 – Verse 7]

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

**yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyaisa eva sarira atma yah purvasya ॥ 1 ॥**

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II – IV – 1]

What is valid, Correct?

Answer :

- Unprepared, unrefined, gross mind can't know Atma.
- Prepared Subtle mind can alone know Atma.
- How to prepare mind?

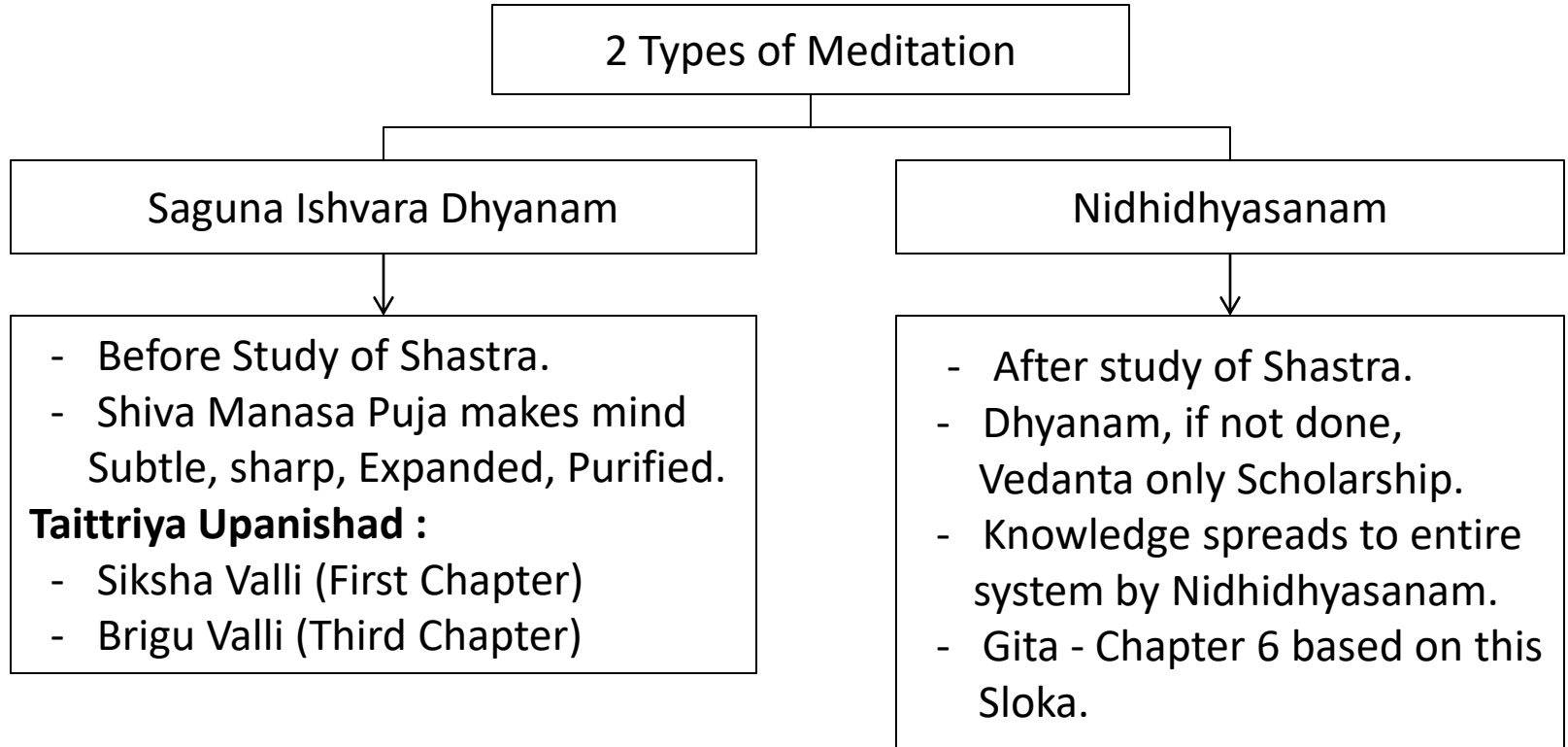
Verse 13 : (Nididhyasana Sloka)

यच्छेद्वाङ्मनसी प्राज्ञस्तदच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तदच्छेच्छान्त आत्मनि ॥ १३ ॥

Yacched van-manasi prajnah tad yacchej jnana atmani,
Jnanam-atmani mahati niyacchet tad yacchec-chanta atmani ॥ 13 ॥

Let the wise sink his speech into the mind, the mind into the intellect and the intellect into the Great Atman and the Great Atman into the Peaceful Atman. [I – III – 13]

- Prepare subtle mind by meditation.
- Shastra Jnanam only by Guru Shastra Upadesa.
- For Guru Shastra to work for you, you require to prepare mind.



a) Prajnah :

- One who has done Sravanam and Mananam, Knowledge is there, not digested.

Jnani	Jnana Nishta
<ul style="list-style-type: none">- Scholar- Has no full benefit	<ul style="list-style-type: none">- Has digested knowledge- Has full benefit

b) Vak Yachheti Manase :

- Withdraw Vak – representing 10 Sense Organs.
- Pranamaya activities should be withdrawn into Manomaya Kosha.
- Yatchet – Withdraw, learn to sit silently for some time.

c) Tat Yachhet Jnane Atmani

- Withdraw the mind into Vigyana Maya Kosha.

Manomaya Kosha	Vigyanamaya Kosha
<ul style="list-style-type: none">- Idam Vritti- Objective external World	<ul style="list-style-type: none">- Aham Vritti Centred

d) Mahati Buddhi Atmani, Jnanam Yachhet :

- That Vigyanmaya Kosha should merge into Samashti Hiranayagarbha – Total Intellect.
- Recognise, no individual Intellect exists separate from total Intellect.

- **Example :**

No Tamil Nadu but India, Asia, Universe.

- Look at my intellect as Samasthi Buddhi – Total knowledge.

e) Mahati Atmani Niyat Ched Tad Yat Ched Shanta Atmani :

- From that intellect full of thoughts, turn attention to Shanta Atma consciousness which is witness of thoughts.
- Turn attention to the light, instead of seeing thoughts.
- Think of Consciousness and own up Consciousness because of which all thoughts in my mind and others minds are illumined.
- Same light of Atma behind all Intellects.
- Gradually fall back unto yourself as observer “I “.
- Turn attention from observed to “observer I”, This practice is called Nididhyasanam.
- Having come to consciousness, dwell on Atma Svarupam, I am not limited by the dimensions of the body.
- I refers to consciousness.
- I am not polluted by impurities of the mind, Uncontaminated, divisionless I am.

- Owning up higher nature, disowning lower nature.
- Body incidental, Annamaya, Pranamaya will disintegrate.
- As long as body is available, I will be able to say - 'I Am'.
- When no body, mind, (as in sleep) I can't say I am. Whether I say or not, I am pure awareness principle – Chaitanya Svarupaha.
- This Practice is called Nididhyasanam.
- Do this till it transfers your personality.
- Bahir Mukhatvam, objectification orientation should be dropped and Antarmukhatvam should come.
- For this Upasanas are prescribed before Vedanta.
- If this obstacle remains, student will receive knowledge and will call it Intellectual, objective theoretical knowledge.
- Knowledge will not be internalised.
- If Upasana not done before Sravanam, it should be compensated by Nididhyasanam.
- If I feel Vedanta is theory, and it will not work for practical problems of life, I require the process of making mind subtle.
- To that extent it has transformed, to that extent mind has Sukshmataya.

Verse 14 : Comprehensive Mantra

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- Parallel to Mundak Upanishad : Chapter 1 – Section 2 – Verse 12.

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,

tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Entire range of Vedanta Sadhanas mentioned here.

Vedanta Sadhanas – for
Moksha (Freedom)

Karma Yoga

Upasana Yoga

Jnana Yoga

First Stage :

- Diagonise the problem through Karma Yoga and Upasana Yoga.
- Know what I need, Is it problem with the world or with myself?
- Immature mind finds fault with the world.

Gita :

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ५.१५ ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- All human beings suffer from one problem – self ignorance.
- All are deluded.

a) Uttishtata :

- Wake up to your problem of self ignorance through Karma Yoga and Upasana Yoga.

b) Jagrata :

- If I go on following Karma Yoga, will knowledge of Self Dawn / rise like hair growing
- Ageing, hunger, death happens in time.

c) Prapya Varan Nibodhita :

- Knowledge you have to make it happen through Jnana Yoga.
- **Jnana Yoga teaches me :**
You are ever free, Pure, Secure, wake up to your intrinsic divine nature.
- **Nibodhataha :**
Learn that by going to a Srotriya Brahma Nishta Guru.

Katho Upanishad :

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।

अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

Tam dr-darsam gudam-anupravistam guhahitam gahvarestham puranam,

Adhyatma-yoga-dhigamena devam matva dhiro harsa-sokau jahati ॥12 ॥

“The wise sage, renounces joy and sorrow by means of meditation on the inner Self, recognises the Ancient, who is difficult to be seen, is hidden in the cave of the heart, dwells in the abyss, is lodged in the intelligence and seated amidst miserable surroundings indeed.” [I – II – 12]

- Even emperor goes to Acharya and asks for Brahma Vidya.
- Learn till you realize “ Aham Brahma Asmi”.

d) Shurasaya Dhara Nishita Duratyaya :

- Jnana Marga is very sharp, difficult to tread.

e) Durgham Pathas Tat Kavayo Vadanti :

- Wise declare Jnana Marga very difficult to tread.

How Difficult?

- Like walking over a Razor whose edge is sharpened.
- Because Jnana Marga is difficult, we take to Bhakti, Simplified Kundalini Yoga, Nama Sankeertanam etc.
- Jnanam can't be avoided because Jnanat Eva Kaivalayam, Na Anya Pankta Ayanaye Vidayate.
- Prepare Personality by Sadhana Chatushtaya Sampatti then Jnana Yoga easy .

Verse 15 :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Most important definition of Atma or Brahman in Katho Upanishad.
- Drops objectification tendency.
- Similar to Mundak Upanishad - Chapter 1 – 1 – 6.

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णं-मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah || 6 ||

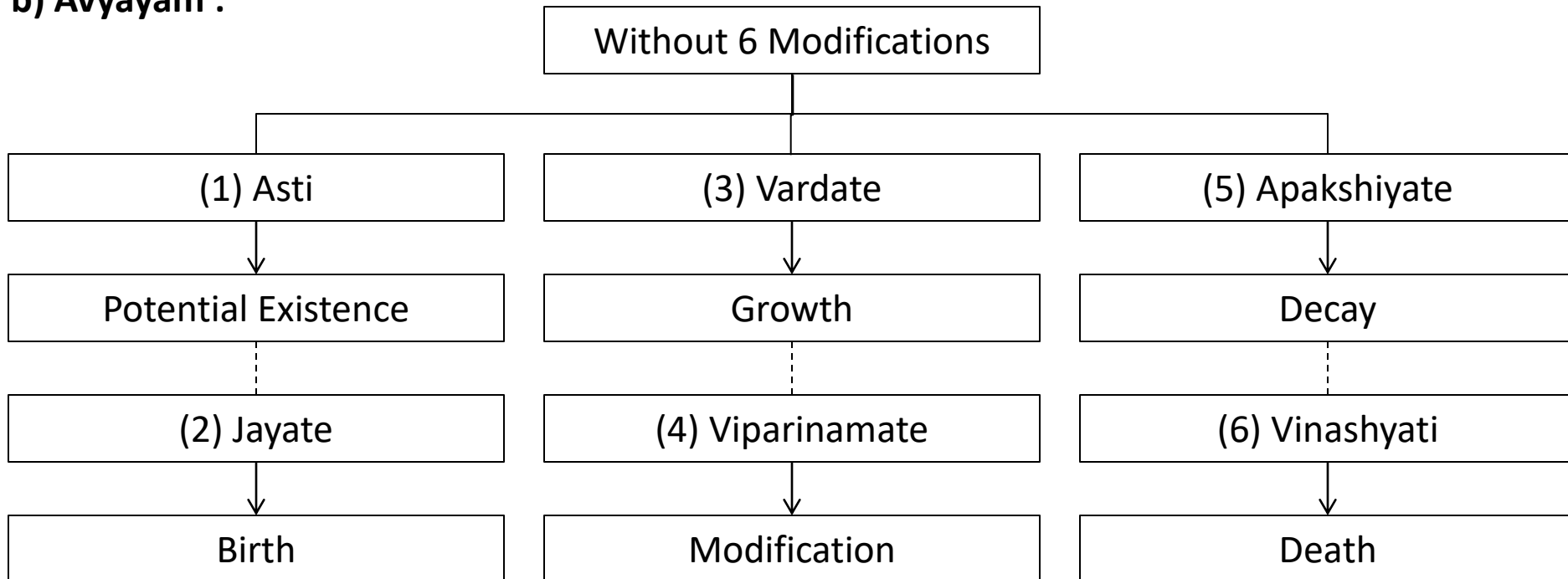
That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

- Definition to show how Brahman can't be objectified.
- If you are looking for Brahman experience, you are looking for Objectification.
- Brahma Anubava = Objectification of Anubava.

a) Ashabdam, Asparsham, Arupam, Arasam, Agandhavatu :

- Brahman is free from 5 Properties of Sound, touch, form, decay, taste, smell.
- Not available from sensory perception.
- Can't come across Brahman Sensorily.
- Brahma Darshanam not possible.

b) Avyayam :



- Shad Vikara Rahitam, hence

c) Druvam :

- Absolute
- Desha, Kala Ateetatvam.

d) Nityam :

- Eternal
- Free from time wise Limitation.
- Such a Brahman you have to know.
- What you perceive outside is Shabda, Sparsha, Rupa, Rasa, Gandha, experienced through 5 sense organs.
- If properties are not there, mind can't Objectify.
- Internal world – Lights, Devas, Rings, are arriving, departing mystic experiences.
- Brahman does not rise, end, not inside, outside me, it is me.
- Ever Experiencer, never Experienced.
- Drk Eva, Natu Drishyate .
- Ever Seer, never seen.
- Ever hearer never heard.
- Brahman ever for owning up, never for objectification.

e) Nichaiya :

- Having known in this manner, I am Brahma Aproxhataya, then what will happen?

f) Mrityu Mukhat Paramuchyate :

- You will be free from grip of Kala Tatvam of death.
- You will be Mrityoma Amritanga Maya.
- You will be immortal.
- He will be free from notion of mortality which is Jeevan Mukti.

Verse 16 :

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

Naciketam upakhyanam, mrtyu proktam sanatanam,
Uktva srutva ca medhavi, Brahma loka mahiyate ॥ 16 ॥

The intelligent one, having heard and related this ancient story of Naciketas as told by Lord death, is glorified in the world of Brahman. [I – III – 16]

- Verse 16 + 17 - Phala Sruti.
- What is the benefit of listening to Chapter 1?

a) Phalam :

- Glory of teaching – Sanatanam, Eternal, benefits for imparted and receiver.

b) Brahma Loka Mahiyate :

- Student grasps teaching, attains Brahma Loka here and now, Sadhyo Mukti.
- Gives Jnanam and Moksha, If student does not grasp teaching, will get Krama Mukti.

Verse 17 :

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।
तदानन्त्याय कल्पत इति ॥ १७ ॥
इति काठकोपनिषदि प्रथमाध्याये तृतीया वल्ली ॥

Ya imam paramam guhyam sravayet brahma samsadi,
prayatah sraddha-kale va, tadan-antyaaya kalpate,
tadam antyaaya kalpata iti ॥ 17 ॥
Iti Kathakopanisadi prathamadhyaye trtiya valli

(17) Whoever with devotion recites, before an assembly of brahmana-s or at the time of Sraddha ceremony of forefathers, this highest secret, obtains thereby immortality, obtains immortality. (Thus ends the Third Valli of the First Chapter)

a) Param Guhyam :

- Deals with Raja Vidya, Raja Guhyam.
- Words and Vibrations benefit a person.

b) Sravayet Brahma Samsadi :

- Parayanam without study of meaning also beneficial, Vedas bless by hearing.
- Chant in assembly of Brahmana who have faith in the efficacy of Veda Mantras.
- How should one do Parayanam?

c) Prayataha :

- With purity after bath, after purification of the mind.

d) Tatu Ananthaya Kalpate :

- Parayanam only purifies mind, develops interest to know meaning.
- In due course, will lead to limitless – Moksha.

Alternate Reading :

- Upanishad reading during Sradha Kalam in Brahma Samsadi, has extra Prayojanam like Japa during Grahnam.
- Tadantaya Kalpate Repeated, indicates end of chapter.

Chapter 1

Section 1

- Vajasravas - Father
- Nachiketa – Son 8 years
- Does Vishwajit Yaga- for Svarga.
- Gives all possessions as Dakshina.
- Nachiketa told by angry father that he will be given to Yama.
- Nachiketa goes to Yama Loka.
- 3 Boons
- Fathers peace of mind 1st boon.
- Ritual and Upasana to reach Svarga 2nd boon.
- 3rd Boon – Atma Jnanam in I – I – 14.

Section 2

- 3rd Boon : I – II - 14
 - Omkara Upasana
 - Verse 18 – 25 :
Atma Svarupam
- 6 Features :**
- Nirvikaratam,
Aboktrutatvam,
Durvignayatvam,
Akartrutvam,
Sarva Adhishtanam,
Desha Kala Ateetatvam

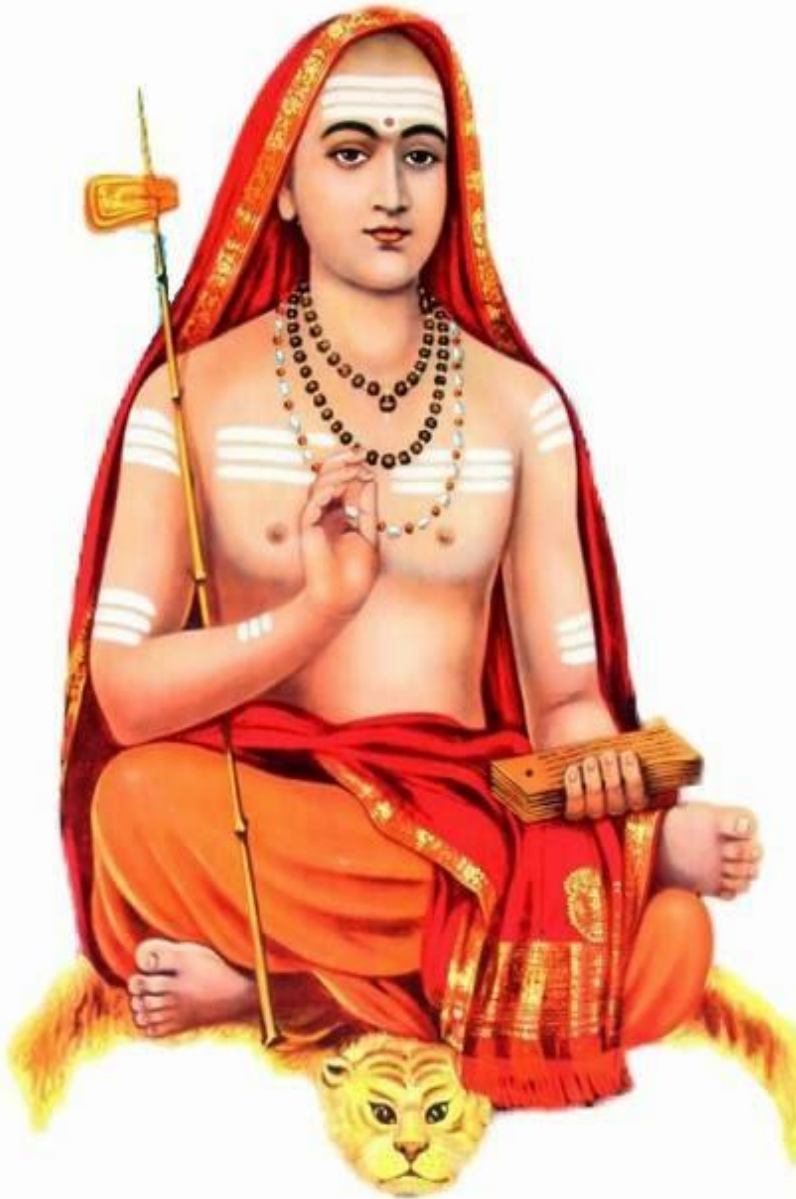
Section 3

- Chariot Imagery
 - Traveller Jiva
 - Verse 10 – 15
- 10 Indicators :**
- Ashabdam,
Asparsham, Arupam,
Avyayam, Arasam,
Agandham, Anadi –
Anantam, Dhruvam,
Mahata Param,
Nityam.



Beyond	Is
<ul style="list-style-type: none">- Body- Sense organs- Sense objects- Mind- Intellect- Total Intellect	<ul style="list-style-type: none">- Sense organs- Sense objects- Mind- Intellect- Total Intellect- Purusha

- Extrovert mind by instinct can only see Anatma, absorbed in finite world of Shabda, Sparsha, Rupa, Rasa, Gandha.
- Natural extrovertedness is obstacle to spirituality, makes spiritual Journey uphill task.
- Climbing up a mountain, Gravitation against you, taking body weight up.
- Climbing down, body weight pulled down by gravitation, hence easier.
- By discriminative power fight instinctive power.
- How to use Discriminative Power?
- By knowing that whatever is outside is perishable.
- Don't spend entire life looking on Shabda, Sparsha, Rupa, Rasa, Gandha.
- Live amidst Anatma but realise security is not in external objects.
- My fulfillment trupti, Contentment not in external objects.
- Parikshaya Lokan, get maturity, turn attention from finite to infinite, Saguna to Nirguna, Parichinna to Aparichinna, Preyas to Sreyas.
- I, Atma, pure consciousness am Imperishable, Aksharam.
- Holding on to Universe, you will also perish.
- Who makes them perish?
- Yama Dharma Raja – Kala Tatvam, I will destroy anything and every thing except Atma.
- Dispassion, Detachment from Anatma born out of maturity, Conviction, wisdom, discrimination, growing out, bring out Jnana Yogyata prapti.
- Viveka Janya Vairagyam is called Antar Mukhatvam.



KATHO UPANISHAD

Verse for Introspection

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat kṛta-kṛtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,

Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;

Ubhau tau na vijanito, nayam hanti na hanyate ॥ 19 ॥

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-aniyan mahato mahiyan Atmasya jantor-nihito guhayam,

Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah ॥ 20 ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,

Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,

Purusan-na param kincit, sa kastha sa para gatih ॥ 11 ॥

**Beyond the great (Mahat) is the unmanifested (Avyaktam).
Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa
there is nothing ; that is the end ; that is the highest goal.**

[I – III – 11]

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]



Video Duration

Chapter 1 – Section 1

S. No.	Verse	Start Time
1	Verse 1	00:02:16
2	Verse 2	00:01:54
3	Verse 3	00:09:29
4	Verse 4	00:01:49
5	Verse 5	00:08:21
6	Verse 6	00:03:54
7	Verse 7	00:09:17
8	Verse 8	00:05:28
9	Verse 9	00:03:48
10	Verse 10	00:03:11
11	Verse 11	00:03:24
12	Verse 12	00:07:03
13	Verse 13	00:01:59
14	Verse 14	00:02:38
15	Verse 15	00:07:31

S. No.	Verse	Start Time
16	Verse 16	01:17:41
17	Verse 17	01:23:41
18	Verse 18	01:28:05
19	Verse 19	01:33:29
20	Verse 20	01:37:51
21	Verse 21	01:51:01
22	Verse 22	01:59:50
23	Verse 23	02:03:19
24	Verse 24	02:10:00
25	Verse 25	02:15:04
26	Verse 26	02:26:34
27	Verse 27	02:32:44
28	Verse 28	02:37:43
29	Verse 29	02:40:55

Chapter 1 – Section 2

S. No.	Verse	Start Time
1	Verse 1	00:05:49
2	Verse 2	00:06:24
3	Verse 3	00:03:52
4	Verse 4	00:03:00
5	Verse 5	00:09:07
6	Verse 6	00:08:02
7	Verse 7	00:06:49
8	Verse 8	00:06:48
9	Verse 9	00:04:43
10	Verse 10	00:07:31
11	Verse 11	00:04:50
12	Verse 12	00:15:29
13	Verse 13	00:18:23

S. No.	Verse	Start Time
14	Verse 14	00:11:22
15	Verse 15	00:10:14
16	Verse 16	00:06:54
17	Verse 17	00:04:19
18	Verse 18	00:10:25
19	Verse 19	00:09:13
20	Verse 20	00:12:34
21	Verse 21	00:13:27
22	Verse 22	00:04:02
23	Verse 23	00:13:29
24	Verse 24	00:05:31
25	Verse 25	00:05:15

Chapter 1 – Section 3

S. No.	Verse	Start Time
1	Verse 1	00:13:44
2	Verse 2	00:05:11
3	Verse 3	00:03:26
4	Verse 4	00:08:52
5	Verse 5	00:02:18
6	Verse 6	00:02:27
7	Verse 7	00:01:54
8	Verse 8	00:01:36
9	Verse 9	00:06:49
10	Verse 10	00:04:00
11	Verse 11	00:09:20
12	Verse 12	00:01:35
13	Verse 13	00:06:26
14	Verse 14	00:14:26
15	Verse 15	00:08:24
16	Verse 16	00:00:53
17	Verse 17	00:11:42